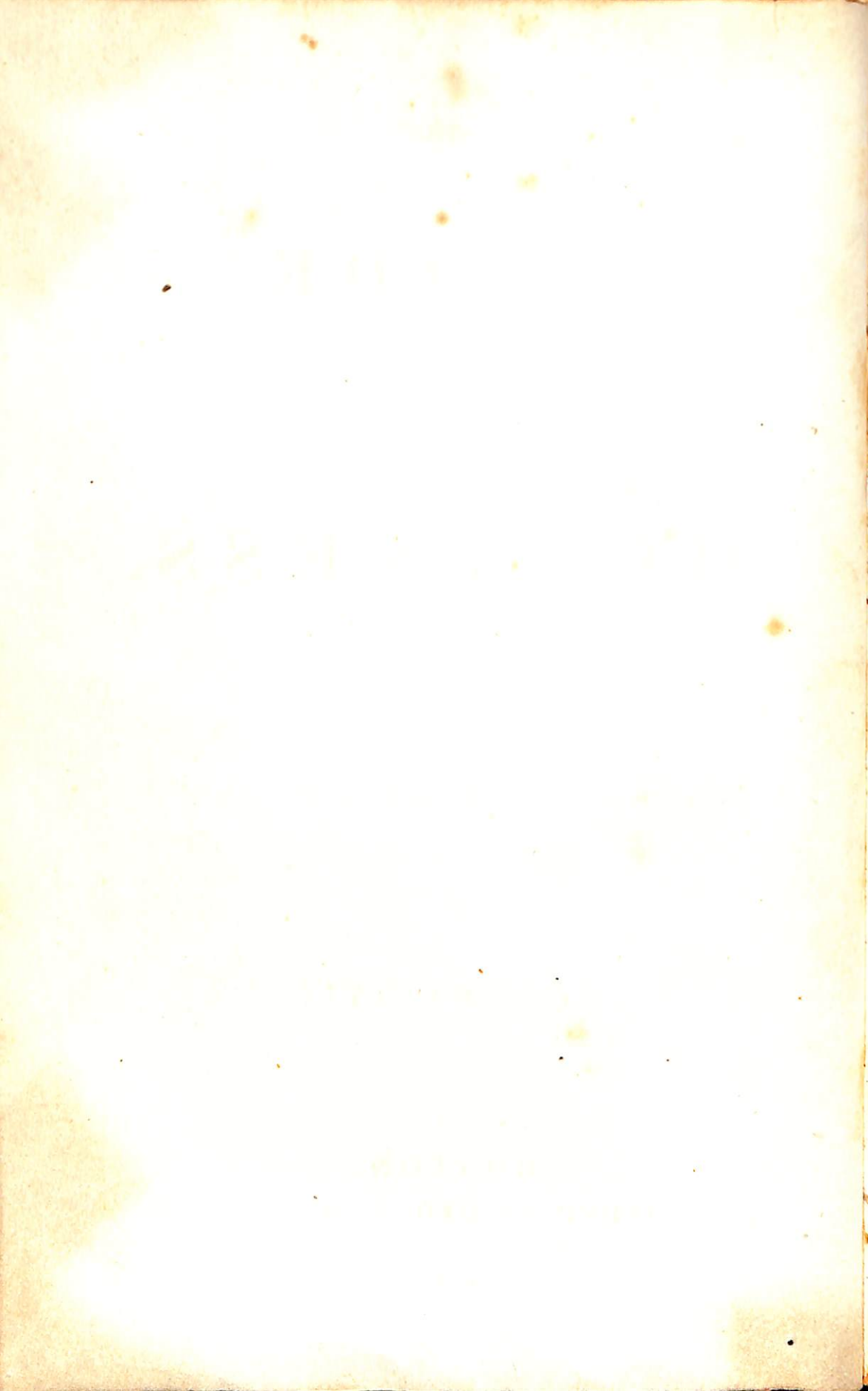




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THE
GUIDE
TO
HOLINESS.

REV. D. S. KING, EDITOR.

VOLUME XVII.

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*42 Street
J. H. Hall*

THE

GUIDE TO HOLINESS.

PLEASING GOD.

No. 5.

CONSECRATION.

WE have inquired how we may please God in our manner of receiving his communications to us, and presenting our communications to him. The next question which naturally occurs is, How shall we please God in our communications with one another? No small part of life is spent in conversation, and it is of no small importance that we "order our conversation aright." That a considerable portion of our time should be occupied in social intercourse is unavoidable, and not undesirable. Man was not made to live alone. Perpetual seclusion is unfavorable to the highest development of his intellectual or religious character. He may hammer out his thoughts in solitude, but they are brightened and sharpened by collision with the thoughts of others in society.

It is much to be regretted, however, that the greater part of what passes for conversation, is far from being an interchange of thoughts. It is mere talk — empty and aimless. The noble faculty of speech has come in for its full share of perversion in this perverted world. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." It is a high attainment always to say the right thing, and in the right spirit — and never to speak, and never to be silent, in the wrong place — to have your conversation always with grace, seasoned with salt — neither too grave nor too gay — too voluble nor too taciturn — never to flatter, and never to slander; never to express more than you feel, never to depart from the strictest truth, never to wound a brother's feelings, or depress

his faith, or damp his ardor, or unspiritualize his mind. All this is implied in bridling the tongue.

1. The first thing requisite, in order to have our conversation pleasing to God, is a holy heart. "Out of the abundance of the heart the mouth speaketh." Holy affections, heavenly thoughts, spiritual desires, will find utterance. Full, affectionate faith, ardent love, glowing zeal, will speak out.

2. In consecrating to God all we have, and all we are, we should distinctly specify our conversational powers; promising, in humble reliance on his grace, to use them only for him. Having done this, we shall no longer feel at liberty to talk on, as perhaps we did formerly, without any particular object, uttering any thing and every thing that comes into the mind. We shall pause and consider what it will be best to say, and endeavor always to give the conversation a useful turn, carefully adapting ourselves to circumstances, and to the persons into whose society we are thrown. We shall remember, wherever we are, that our Master has something for us to do. We shall not feel at liberty to say any thing with a desire to shine — to make a display of wit, learning, talents, or piety; and we shall never be deterred from speaking where duty calls, on account of our deficiencies in these respects. We shall not speak for our own glory, but for the glory of God. We shall say nothing about others in their absence, which we would not say in their presence, except for some good and sufficient reason. For we are to be "as tender of our neighbor's reputation as of our own," which will be very easy if we love him as ourselves. It is well to remember, in regard to our fellow Christians, that when we say any thing against them, a very near and dear Friend of theirs is within hearing, and it will be like touching the apple of his eye.

It seems as if love hardly needed any rules or cautions, and it would not if it were perfect, *and always had been*. But bad old habits and evil examples may sometimes lead us astray.

We should not only avoid evil speaking ourselves, but refuse to listen to it from others. It has been well remarked, that there would be no slanderers if there were no listeners. We could not sit still and hear a beloved friend calumniated; let us love every body too well to listen to any thing against them. Let us be slow to believe unfavorable reports, and slower still to repeat them; but quick to

palliate, make allowances, pity, and forgive. All this is the natural dictate of love.

3. We should embrace all suitable opportunities to converse faithfully and tenderly with the impenitent. Let us not be deterred by the fear that it will not be well received. "The redemption of their soul is precious, and it ceaseth for ever." But it is not always necessary that we should preach to them. A word expressive of our deep interest, an intimation that we are longing and praying for their salvation, will sometimes go further than solemn warnings.

4. Whenever Christians meet, they should try to cheer and animate each other in the walk of faith. They should always be ready to converse on spiritual subjects. They should speak freely and frankly of their religious experience; this is the most powerful kind of preaching. It is exceedingly painful to observe how little spiritual conversation there is among professors of religion. This affords melancholy evidence of the state of their hearts. Many of those who we must hope are sincere Christians, fall in with the prevailing custom of excluding spiritual topics from their ordinary intercourse. How much they lose! But the truly consecrated soul will not do this. He cannot do such violence to his feelings. His heart is full, and it must have vent. He does not love the world, nor the things of the world, and he cannot talk about them. His thoughts are in heaven, and his conversation will go that way.

When we are going into company, let us ask God to take care of the conversation, and enable us to do what we may to make it profitable. Let us ask him to send us a message by others, or give us a message to them. Let us despatch worldly topics as soon as may be, and hasten to themes more important. We should not be over curious about the news of the day, or the gossip of the neighborhood. Many men spend half their leisure in reading the newspapers, and the other half in talking over their contents. What is the use? He who would be holy, finds that curiosity must be crucified, as well as other propensities — not killed outright, but completely subordinated.

5. If we believe the glorious fact of the indwelling of the Holy Spirit, then we have "an inward voice," to tell us when to speak, and what to say. We are not left to our own unaided wisdom. It shall be given you what you shall speak, *if you truly wish it, and wait for*

it. There are those — would that their number were greater — who know what it is to be guided continually by the indwelling Spirit. They have learned to look for this guidance — to listen for “the still small voice.” “They do not so much speak, as they are spoken from.” They think if God is not pleased with self-originated acts and prayers, he will not be pleased with self-originated remarks. All Christians have some idea of this kind of guidance, and on special occasions they will seek it; but many seem to think that there is something too solemn and sacred about it, to be an every-day thing. This is a sad mistake. If the blessed Spirit dwells in the souls of believers, is it not, among other reasons, for the purpose of guiding them? And if he guides them sometimes, why not always?

The minister of the gospel, wishing to please God in his preaching, seeks to be led of the Spirit. The private Christian, wishing to please God when going into the Sabbath school, or the Conference room, asks this guidance. But do we not want to please God at home, every day, and all day long? Then, why not ask, and expect to receive, divine guidance all the time — when we sit down and when we rise up, when we go out and when we come in. “Ask, and ye shall receive.” By the fireside and at the table, in the cheerful family talk, the presence of God may be realized and enjoyed. It is both our privilege and duty to talk, when in our merriest moods, as if the Saviour were visibly among us, with a gentle smile on his benignant countenance. In order to do this, there must be a holy recollection — a continual referring of every thing to the heavenly Guest. But if we speak hastily, we do not give ourselves time to hear what the Spirit saith to us.

This uttering only what the Spirit gives us, seems to many mysterious, and even fanatical. It certainly is very liable to be misunderstood and perverted; yet there is truth in it, and truth of great importance to those who desire to be holy. Nothing can be more favorable to the entire sanctification of the soul, than thus constantly keeping it under the immediate supervision of the Holy Spirit. Is there any thing unreasonable in supposing we may have this inward divine guidance all the time? The Spirit indites our prayers, and we wish to glorify God as truly in conversation as in prayer; then why not expect he will direct both?

"But," says the objector, "it is bringing God so very near!" Ah, he *is* near, and if you love him, you will not shrink away from his presence. *He is here* — let us speak and act accordingly!

S. J.

HOLINESS, OR CHRISTIAN PERFECTION.

MY DEAR M.: — Believing that your heart is still beating with pulsations of love to God and man, and that you are ardently desirous to know the whole truth, as it is in Jesus, I proceed to sustain the views I expressed in my former letter, by an appeal to that Book to which all our theories, whether they relate to doctrine, experience, or practice, must be brought for their final decision.

The first that I shall refer to is the Book of Job, being probably the oldest inspired record we have, and containing an account of one of the most extraordinary instances of Divine Providence and grace, watching over the affairs of a favored servant of God, in the midst of trials of the severest character, and which eventuated in his complete vindication from the accusations of his enemies, and his triumphant victory over all his foes. That Job was a righteous man from the beginning of his history, as recorded in the Book, is evident from the testimony of God himself, who says of him in chapter i. 1, that he "was perfect and upright, and one that feared God and eschewed evil." And during all the afflictions of body and mind through which he passed, the accusations of his mistaken friends, the calamities which fell upon his household, his property, his own person, and the many temptations which must have pressed upon him to induce him to abjure his allegiance to his God — in the midst of all these indescribable afflictions, he said, "Till I die, I will not remove my integrity from me." "Also now, behold my witness is in heaven, and my record is on high." Job therefore must, even at this time, have enjoyed a "witness" of his acceptance before God, for his record was on high, his name was recorded in the Book of Life, as one of God's favored servants; in other words, he must have been justified in the sight of God, and have had so much of grace as to enable him to hold fast his integrity, and so to deport himself in the midst of all his trials, that it was said of him, that he "sinned not, nor charged God foolishly."

And yet it does not appear that, during this severe conflict, he enjoyed the sanctifying influences of God's Spirit. Notwithstanding all these evidences of his uprightness, his steadfast confidence in God, his irreproachable life and conversation, yet, when God challenges him to answer for himself, in view of the awfully sublime exhibition of the majestic holiness of his character, Job confesses his native vileness in the following memorable words, chapter xl. 3, 4, 5: "Then Job answered the Lord, and said, Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken, but I will not answer; yea, twice, but I will proceed no further."

O! what a humiliating confession was this! After all his suffering, which was permitted to come upon him for the trial of his faith and patience; after all the manifestations of God's goodness in sustaining him amidst the fiery trial; after all the testimonies, even from God himself, in favor of the righteousness of his life; no sooner does the glory of God's majesty burst upon him in its — I will not say in *all* its effulgence, for I doubt whether any mortal man could bear up under such a full blaze of God's dazzling "glory bright" — effulgence, than in this light, he sees his many imperfections, and his native impurity so vividly, and he feels the presence so consciously, that he cries out, in the language of deep self-abasement, "Behold, I am VILE."

O! my dear M., is not this the language of every believing heart that has come to a thorough knowledge of itself — of its native vileness? Was it not your language after the Lord shone into your soul, and thereby showed you all the latent evils that lay lurking undiscovered until that moment, when God unlocked the inner chamber of your heart, and showed you all, at least as much as you could bear to see, the "imagery" that long had enshrined itself there? Then, indeed, you cried out in the language of the poet, —

"O, that my LOAD OF SIN were gone!
O, that I could at last submit,
At Jesus' feet to lay it down,
To lay my soul at Jesus' feet!"

But we have a more notable confession from the lips of Job, in chapter xlii. 5, 6, where he says, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee! Wherefore I abhor

myself, and repent in dust and ashes." This confession was extorted from Job after God had proclaimed himself more fully than he had done before his former confession. The manner in which God is represented as unfolding the glories of his august character, his awful majesty is exhibited so illustriously, and his holiness shines out so conspicuously upon the mind of Job, that it sinks him into the dust, and by comparing his own character with God's, the contrast was so striking that he said, "I ABHOR MYSELF, and repent in dust and ashes." Though, before this, he had known God, had acknowledged him, had confided in him as his reconciled Father, yet the brighter manifestations of his perfections now made to him, gave that clearer view of his immaculate purity, of the tremendous nature of his power, the displays of his consummate wisdom, of his intimate knowledge of all the affairs of men; and all this was exhibited to his astonished soul so vividly, that he felt himself surrounded, pervaded, and his inmost soul so sensibly touched with the presence of the immense Deity, that his former knowledge seemed remote and imperfect in comparison to his present clearer and more intimate view. Hence, he said, I have before only *heard* of thee by the hearing of the *ear*, but now mine *eye seeth* thee. What was the effect of that sight? *I abhor myself!*

O the contrast between the holiness of God and the unholiness of unsanctified man, when the light of God shines upon his soul! In this "light we see light," and this light, shining into the otherwise dark chambers of the heart, discloses all the remains of unholiness, and creates an inextinguishable thirst after that righteousness which alone can satiate its longings.

How conformable to this view of himself, as expressed by Job, is that of our evangelical poet, whose poetical lines are always, more especially when depicting, in his own glowing language, the blessings of perfect love, full of fire! Hear him in the following energetic words: —

"Wilt thou suffer me to go
Lamenting all my days?
Shall I never, never know
Thy SANCTIFYING grace?
Wilt thou not thy LIGHT afford?
The DARKNESS from my soul remove?
Help me, Saviour, speak the word,
And perfect me in love."

I have caused the words, to which I wish you, my dear M., to pay particular attention, to be printed in capitals, that you may fully perceive the contrast between the *light* and the *darkness*, and see how emphatically the poet makes the one expel the other, and how exactly conformable were his views and his feelings upon this subject to those of Job, and indeed to all the holy men of God in every age of the church.

That Job was delivered from the distressed vileness under which he groaned, and which he so feelingly confessed, is most evident from what God said of him in the subsequent part of chapter xlii, from verse 7 to 17. He there rebukes his mistaken friends, orders them to bring a suitable sacrifice to Job, and that his now sanctified servant, whom he had accepted, should pray for them, and "so the Lord blessed the latter end of Job more than the beginning." He was now not only brought through the fiery trial, which God had doubtless permitted to come upon him for the testing of his fidelity, but he came off more than a conqueror, his heart was thoroughly purified from its inherent vileness, and so near was the access he had to God in prayer, that he declared he would hear him in behalf of his friends, who had so greatly erred in their estimate of Job's character.

The whole of this process, this confession of vileness, and this deliverance from it, is expressed in the following stanza, from the pen of a poet that may be justly called the "prince of poets," not only because he possessed the spirit of poetry in its highest excellence, but more especially because, as a Christian poet, he entered deeply into the human heart, as well as into the ocean of divine truth, of divine power and love, and poured forth in strains of poetic melody and evangelical sentiment, all the feelings of a soul struggling under a consciousness of inbred sin, until it finally emerges into all the fulness of redeeming love. I love therefore to read him. I love to hear his hymns sung. And I love to quote him for your edification, not indeed because I think you a stranger to the exquisitely fine touches of his lyric pen, but merely to remind you of your indebtedness to CHARLES WESLEY for the finest specimens of true poetical excellence, and for the sweetest, the most deep, experimental, and practical examples of evangelical songs. The following is the verse to which I allude, and I have emphasized the words to which I wish more especially to call your attention, as expressing the sentiments I have endeavored to inculcate : —

"VILEST of the *sinful* race,
 Lo! I answer to thy call:
 MEANEST vessel of thy grace,
Grace divinely free for all;
 Lo! I come to do THY WILL,
 ALL thy counsel to *fulfil*."

After having pondered well and attentively upon these words, every one of which expresses a deep thought, a divine, scriptural truth, you may turn to the following, which you may read and sing, and read and sing again, and then read and sing a third time, until you feel their deep import pervading your whole soul: —

"Eager for thee, I ask and pant,
 So strong the principle divine
 CARRIES me out with SWEET constraint,
Till ALL my hallowed soul is thine,
 Plunged in the Godhead's deepest sea,
 And lost in thy immensity!"

I have not emphasized any word in the two last lines, because no emphasis can make them more emphatic than they really are, nor add any thing to the immeasurable depth of their meaning. May you, my dear M., be

"Plunged in the Godhead's deepest sea,
 And lost in its immensity."

O, what must the soul of the poet have felt when he penned these words! Surely his mind must have been expanded with a believing view of the unfathomable depth, and the immeasurable length, and breadth, and height of the ocean of God's love, while his soul panted to plunge into it, and be lost in its IMMENSITY!

I have purposely concluded this letter with these views of the subject, to prevent any one who may read what I write, from desponding from a consciousness of his heartfelt impurity. To such bruised, trembling souls, I would present, for their encouragement, the following lines: —

"Redemption in his blood,
 He calls you to receive:
 Look unto me, your pardoning God
 BELIEVE, he cries, BELIEVE."

—*Christian Advocate and Journal.*

N. BANGS.

IN PRISON, WHEN THE EARLY SAINTS.

IN prison, when the early saints
 Wore Despotism's chains,
 'Twas Faith that silenced their complaints,
 In solacing their pains.

Not that they had no power to feel,
 No sense of wrong, no tears ;
 But God was near, their griefs to heal,
 And dissipate their fears.

'Tis unbelief, that gives its smart,
 Its anguish to the rod ;
 Grief has no terror for the heart,
 That puts its trust in God.

"Only believe!" * and thou shalt know,
 To every ill resign'd,
 Whatever strength may wield the blow,
 It leaves no wound behind.

U.

* Mark v. 36.

HOLINESS.

BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD !
 Yes, it must be so ! The *pure in heart* must be blessed indeed.
 They are free from all sinful feeling and desire. "*Sin hath no more dominion*" over them. They are cleansed "*from all filthiness of the flesh and spirit.*" They have laid aside "*every weight and the sin which did so easily beset them.*" They "*love God with all the heart.*" They are "*crucified with Christ.*" Christ lives in them, and they "*live by faith in the Son of God.*" O ! they are blessed beyond conception, whose hearts are purified by that precious blood which "*cleanseth from all sin.*" They constantly sing with the pious Newton, who sung, —

"By faith in Christ I walk with God,
 With heaven, my journey's end, in view ;
 Supported by his staff and rod,
 My road is safe and pleasant too.

" Though snares and dangers throng my path,
And earth and hell my course withstand,
I triumph over all by faith,
Guarded by his Almighty hand."

In the border towns of New Hampshire, in the vicinity of the yet unsubdued forest, I have often seen the camp of the half-civilized Indian family. The red man I have seen there was no longer the wild savage whose home was the silent glen, whose food was the stricken deer or the forest-grown maize, and whose most loved employment was war. No! the Indian of to-day is a man of peace; he labors in the production of the variously shaped work-basket, he eats the food of civilized man, and, in part, adopts the garments of his white neighbors. Yet he still clings to the woods and to the wigwam. Rejecting a part of the habits of his ancestors, he has ceased to be a savage; refusing to enter the convenient house and to adopt the comforts and improvements of the white man, he is not wholly civilized. He occupies a middle ground between the barbarism of his Indian ancestors and the civilization of his Saxon conquerors.

And is it not a fact that thousands in the Christian church, like the modern Indian, occupy a middle ground between their former sinful state and that state of inward purity which is their privilege as children of God? They have cast off outward sin; they have even gained a partial victory over their inbred corruption, but they are not "*pure in heart.*" "*Filthiness of flesh and spirit*" still cleaves to them; carnal feelings and tempers still struggle mightily in their souls for the victory; their religious characters are essentially defective, in many very important features. Their experience is beautifully yet painfully described in the following verses of the sacred poet:

" The hidden love of God, whose height,
Whose depth unfathomed, no man knows;
I see from far thy beauteous light,
Inly I sigh for thy repose;
My heart is pained, nor can it be
At rest till it finds rest in thee.

" Thy secret voice invites me still,
The sweetness of thy yoke to prove;
And fain I would; but though my will
Seems fixt, yet wide my passions rove;
Yet hindrances strew all the way;
I aim at thee, yet from thee stray."

The Christian who lives in this state is not what he should be. The gospel was not given to awaken desires it cannot satisfy. The blessed Jesus said, "I WILL GIVE YOU REST." But the fluctuating, changeful, mournful experience of most professing believers is any thing but *rest* — it is often labor, pain, and sorrow.

Why is this? Must it be so? Is it unavoidable? These queries the young convert cannot avoid putting to his own heart, and in reference to his own experience. It is well to do so. But it is important to solve them correctly.

The truth is, that there is not the least necessity for a sad and lamentable experience in any child of God. Divine commands, divine promises, Scripture examples, and numerous living witnessess, incontestably prove it to be God's will that the disciple should be holy in heart and in life.

The enjoyment of *holiness* is sweet indeed. None but the "pure in heart" know what the word "REST" implies. Here is a statement from one who had spent several years in suffering the unrest of an unsanctified believer, and, who having subsequently attained and enjoyed the blessing of holiness for four years, gave this testimony: "The prevailing state of my mind has been in no wise that of high emotions. On the contrary, there has been *great calmness, placidity, and quiet of mind*; a freedom from excitement, or agitation of feeling. I have often thought that *peace* was the peculiar, the special state of mind belonging to Christ's disciples, as he said, 'Peace I leave with you, my peace I give unto you.'"

How desirable a state is this! "Great calmness, placidity, and quiet of mind," during a period of four years! What soul on earth, beside the sanctified one, can produce such an experience? What can the most aspiring heart desire more?

Why do not all Christians gain this blessed state — this sublime serenity of mind? And why, especially, do not the sincere and humble, who really desire it, enter into this sweet state?

The reason why multitudes of church members are not holy, is because they do not seek to be so. They are worldly, vain, or idle. They are loungers and slumberers in the vineyard of Jesus Christ. It will be a miracle if, when the bridegroom appears, *they* are not numbered with the sleeping virgins.

But it is not so with all. Many desire a higher and better expe-

rience. They read, pray, resolve, weep, struggle, and after all make little progress in the way of holiness. Why is this?

One chief reason is, that such seekers too often labor to mend their religious characters instead of aiming at the purification of their hearts; or, to express myself differently, they aim at the purification of their hearts by improving their characters, by striving to subdue particular sins. Let me give you an example, to illustrate my meaning.

I was once very intimate with a young man, whom I will name Joseph. Shortly after his conversion, he was introduced to a poor sister, whose employment was washing and ironing. But though she was poor in circumstances, she was rich in faith; she was a living example of the power of Jesus Christ to cleanse the heart from all sin; and she soon drew the attention of my friend Joseph to the subject of Christian holiness. He was sincere and earnest, and therefore received her counsels with profit. After one or two interviews, he seriously engaged in an effort to obtain complete sanctification.

His attention was first directed to a discovery of the principal defects in his character. He saw himself strongly inclined to pride, to impetuosity of temper, to envy, and to covetousness. Over these sinful inclinations he mourned and prayed. He resolved to overcome them.

"I will not yield to pride," he said to himself. That same evening he was requested to pray in a social meeting. He had great liberty of expression. "How eloquently I prayed to-night. The brethren will think me to be very pious and talented," was his inward thought as he closed his prayer. He yielded to the suggestion, and indulged in very self-complacent feelings. "Is not this pride?" his conscience at length whispered. Poor Joseph, his spirits sunk, and he went home dejected.

Confessing his sin, he renewed his resolutions. The next day some one said to him, —

"Joseph, do you know how you offended Mr. C — last night?"

"No! How?"

"Why, in your prayer?"

"How did my prayer offend him?"

"He says you displayed a vain, pompous spirit, and that it will not be safe to put you forward too fast."

Joseph colored and replied, "I think the old man had better mind

his own business. He don't like young men, and I don't mean to care any thing about him." These last words were spoken with an evidently excited temper. Poor Joseph! Then he again recollected himself; he felt subdued and conquered. "Alas! alas! I never shall be holy," was his inward exclamation.

These struggles with inward evils and characteristic sins, were continued and renewed. Indeed they formed the history of his experience for several months. He made but small progress in his endeavors to check the growth of sinful feeling, and at last sunk down to a level with the ordinary professor, making scarcely an effort after a pure heart.

Why did Joseph fail of success? He was sincere, earnest, and willing to be purified. Yet it is not wonderful that he failed. It would have been wonderful if he had succeeded. His efforts were misdirected. The following incidents will serve to explain his mistake.

Near to a village in Europe there was once a large morass. Its stagnant waters created a fatal malaria. The atmosphere, burdened with the exhalations of the morass, poisoned the people. It became a serious question whether they should forsake their homes or drain the morass. After due deliberation they resolved to do the latter.

Drains were cut to conduct the waters away, but the labors of the day were neutralized during the night. What was drawn off by the drain, was replenished from a secret source; and, after prodigious labors, the morass was still undrained — the malaria remained.

At last they conceived the very obvious idea that some spring supplied the morass. If that could be discovered, and its waters drawn off by a fitting channel, then the morass would become dry. Happy thought! The spring was found, the channel formed, and the unhealthy morass was converted into fertile fields and lovely gardens.

Now does the reader understand the cause of Joseph's failure? He was like these villagers. They aimed at destroying an effect while the cause remained. So did Joseph. He tried to remove pride, temper, and the like, from his character, while the carnal heart, from which these evils sprung, remained. He did not succeed. Of course he could not. He could not help doing and feeling as he did, while his heart was unsanctified. Like the spring, it kept sending out its corrupt streams, and he could not prevent their overflow upon his life.

Had he taken his *heart* to the fountain opened in Jerusalem, and submitted it to the sanctifying influence of the blood of Christ, his defects of character would have disappeared with the corruption of his heart.

Here, then, is an important truth to be written on the young convert's mind. All defects of character originate in the heart. All your pride, your vanity, your evil tempers, your covetousness, and your various other failings, proceed from the undestroyed carnality of the heart; as the Saviour said — “*Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.*”

The influence of the heart on the character is strikingly shown in the following fact: “Some winters ago two friends were travelling in Lapland. To protect themselves against the extreme rigor of the season, they had enveloped themselves in thick foldings of garments, and were well wrapped in fur. Notwithstanding all these precautions the cold was almost insufferable. In the course of their journey through one of the glens of that country, they perceived the body of a man nearly covered with snow. When they reached him, he appeared frostbitten and dead. What was to be done. They were both enfeebled by the frost, breathing an atmosphere of snow, and shivering with the cold. One of the travellers proposed, that as they could do the frostbitten man no good, they should leave him and make the best of their way to the distant inn. The other felt the spark of compassionate benevolence kindling in his breast, and began the work of restoring animation, while his companion shivered and shuddered on to the distant village. His efforts were at first very feeble, but as he persevered he became warm. His benevolent labor was crowned with success, animation was restored, and a man was saved from death.

Here may be seen two men with *hearts* of an opposite kind — one selfish, the other benevolent. The selfish heart was willing the poor traveller should die in the snow; the benevolent heart was not willing he should so perish. Hence the difference in their conduct. The one passed on, the other stopped and saved a life.

Holiness, therefore, is to be sought for in the heart. That must be made right, and the life, the character, will of necessity be right also.

But how is that purity of heart to be gained? Does not the young convert wish to know? O! is he not in a flame of desire to be the possessor of a holy heart? If so, I will endeavor to point out the royal road — the way cast up for the redeemed.

The first thing necessary to entire sanctification is, a *willingness to be sanctified*. This implies a fixed decision to be entirely the Lord's — to consecrate the whole soul, with the body, to the service of Almighty God. The seeker after a full salvation, must bring *himself*, without the least reserve, and dedicate the offering for ever to the work and service of Jehovah.

This consecration made, nothing more is required but simple faith in Jesus Christ. This faith comprehends an undoubting belief in the entire willingness of God to sanctify, according to his promise, and also an unshrinking confidence that he does accept and purify in the instant that the act of self-consecration is performed. Not, indeed, because of that act, but because he has promised to do so for the sake of Jesus Christ. The act of self-consecration being nothing more than placing ourselves on the spot where God has promised to meet us, it has no merit; it does not procure the sanctifying Spirit. No; it is only the proper posture of a spirit waiting to receive a free gift at the hands of a divine sovereign. The *blood of Jesus*, and that alone, is the meritorious cause — the all-victorious motive which moves our heavenly Father to put his sanctifying Spirit into the believer's heart. Upon that blood, therefore, must the convert depend, when asking for a holy heart.

Behold that altar reared in the court of the Jewish tabernacle! Behold, too, that trembling worshipper. He has sinned; his soul is guilty; but he has brought a sin-offering to the priest. As the devoted victim is laid upon the altar, the soul of the worshipper shivers with the fear of conscious guilt. "Will God indeed accept *my* offering? Will he smile upon a sacrifice from so polluted a creature as I am?" are the questionings of his fearful heart. But suddenly his countenance brightens. It is written, and he just now remembers the sweet truth, that "the altar sanctifies the gift." Doubt, therefore, is out of the question. His gift is on the altar, and, according to the word of God, it is sanctified — it is accepted. God is pleased, and he is forgiven.

And thus is it, dear young believer, in the covenant of grace. Its

language is, *I beseech you by the mercies of God that ye present yourselves a living sacrifice, holy, acceptable unto God*; it offers you an altar, whereupon to present your offering, even the cross of our Lord Jesus Christ. That altar has a sanctifying power. Whatever is really laid thereon to be cleansed, is, by virtue of Christ, instantly sanctified. It cannot be otherwise. The altar sanctifieth the gift, or, in other words, *the blood of Christ*, (the spiritual altar,) *cleanseth* (the offering laid upon it) *from all sin*. You have, therefore, only to cast your consecrated soul upon the blessed Jesus, forbearing to doubt in your heart, and assuredly you shall, in that instant, be the possessor of a soul purged from all iniquity. Your heart shall be made clean henceforth, your life and character shall be blameless before God.

Come then, my young reader, and devote yourself in this glorious and evangelical manner to the service of God! Grasp your high calling's privilege. Be assured that *you* are not excluded from its enjoyments. The precious promises are not given to particular, favored persons; they are given by God, who is no respecter of persons, to the church — to all true believers. They are yours — freely bestowed to be freely enjoyed. O embrace them! Be like Abraham, persuaded of their truth. Resolutely cast yourself upon them. How strong are the inducements to do so! What superior enjoyment is afforded by a life of holiness over a life of cold lukewarmness! What power it bestows to do good! Sanctified to God, like the humble Carosso, or the modest Harlan Page, you may bring many to Christ; unsanctified, you will be to the church like a diseased limb on a human body, and your religious profession will be little less than a curse to the world. Sanctified to God, your endurance to the end is far more probable than if you settle down into a state of religious ease. Then, how much more honor you will bring to your Saviour! Let him stamp you with his pure image, and men will glorify him for the power of his grace, as manifested through you. Nor is it in this life alone you will reap the fruits of holiness; in the life to come a brighter crown, a higher dignity, superior enjoyment, greater nearness to Christ, will be your eternal reward. O then, be holy! Thirst after a pure heart. Be filled with God! The wants of the world, the state of the church, the voice of the Holy Trinity,

all cry aloud to your young heart—"Be holy! be holy!" Ma-
you respond to this Almighty voice, and cry,—

"Take my poor heart, and let it be
For ever closed to all but thee;
Seal thou my breast, and let me wear
Thy pledge of love for ever there."

— *Path of Life.*

THOUGHTS ON THE REST OF THE HOLY SOUL.

No. III.

THE HOLY SOUL RESTS FROM FEAR.

It is a declaration of the Scriptures, that "fear hath torment." 2 John iv. 18. In all cases, fear diminishes happiness; and when it is very great, it is almost inconsistent with any degree of happiness. It produces distrust; it causes agitation; it alienates love. From the wretchedness connected with this state of mind, the holy man has true rest. And no other man has.

2. Among other things which tend to illustrate these general views, we proceed to remark, that the holy man is delivered from the fear of want. Where faith and love are perfect, bread will not fail. God will multiply the widow's vessel of oil, or send his ravens, as he did to the famishing prophet, when his people who trust in him are hungry. "I have been young," says the Psalmist, "and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Ps. xxxvii. 25.

It is proper to add here, it is not the mere fact that God will provide for his people, which delivers from fear; but the *belief*, the full confidence, that he will do it. And this is not all. The people of God are willing to suffer want, are willing to be as the Saviour was, who had no place to lay his head, if God sees it best. In connection with such feelings, it is impossible for fear to exist.

3. Again, the man who in the exercise of faith is fully united to God, is delivered from the fear of sickness and death. Undoubtedly, in themselves considered, sickness and death are afflictions. The truly devoted and godly man understands this as well as others.

But fully believing that all things work together for the good of those who love God, he is freed from anxiety. He welcomes suffering when God sends it, in whatever form it may come. The physical suffering and weakness which attend upon sickness, become means of growth in grace; and so far from being causes of complaint, are welcomed and rejoiced in as the forerunners of increased purity and happiness. And while many are constantly subject to bondage, through fear of death, the holy man looks upon it as the end of sorrow and the beginning of glory.

4. The man in whom the divine nature is re-constituted, is freed from the fear of his fellow man. It is one of the artifices of Satan to attack holy men through the aids of those who are unholy; by employing their lips in the utterance of evil surmises and falsehoods, and sometimes by exciting them to more open attacks. The holy man leaves his cause with God. He would not plead it himself, if he could. He stands without fear, as Christ did before the bar of Pilate, in the sublimity of a triumphant silence. He rejoices in spirit, knowing that, at the appointed time, when faith and patience have had their perfect work, he shall hear the voice of his own great Defender.

Nay more, armies of men, as well as individuals, have ceased to cause terror. Dungeons, which nations have erected, bring no alarm. He has no fear, because he finds the defence of the future in the history of the past. The walls of cities have fallen before the voice of the Lord. Brazen gates have been sundered. Iron chains have been separated like flax at the touch of fire. What has been, will be. No power can hurt him, because infinite power is his protection. And even if there is no direct interposition, and evil men are allowed to triumph for a time, the sense of suffering is overwhelmed and lost in the joy that he is accounted worthy to suffer.

5. And what is greater than all, he has rest from the fear of the divine displeasure. John Climachus,* one of the devout and learned anchorites of Mount Sinai, in referring to the inward state of a holy man with whose history he had become acquainted, represents the divine grace to have been so marked and powerful in its operations as to have taken away from him apparently even *the fear of God*.

* Œuvres de S. Jean Climaque, Abbe du Mont Sinai, comprenant L'Echelle Sainte, &c. Degre, 29.

Although such expressions are liable to be misunderstood, it beyond question that they are susceptible of a meaning which involves an important truth. It is a universal truth, applicable in all times and situations, and not a particular truth, limited to specific cases, that "*perfect love casts out fear.*" Love and fear, in their very nature, are antagonistical principles. Where love rules, fear is extinguished. The triumph of the one is necessarily the exclusion of the other.

6. But in laying down this universal principle, we must have a regard to the meaning of terms. The fear which is based upon the consciousness of guilt, is a different thing from that fear which is synonymous with reverence. It is certain, where love is perfected in the heart, that all fear which results from sin is extinguished. In that sense of the term, or rather with that limitation of the use of the term, the holy man ceases to fear. God has no sooner merged the character of a judge in that of a friend, than the man of God delights to be with him and to converse with him. It is no more his nature to flee from God under the influence of sinful fear, than it is the nature of an innocent child to flee from its mother. He rests like calm and helpless infancy, on the arm that is wreathed with lightnings. The lightnings have no terror for innocence; but rather, divested of every thing which can harm it, they shine like flowers, and play round it like sunbeams. But to those who are in a state of fear, originating in sin, they retain the terrors of their original nature, smiting with a power which rends the rocks in pieces, and burning with a consuming fire.

L. M.

PERSONAL EXPERIENCE.

I HAVE for some time thought of sending my mite, as a witness of perfect love, although I feel myself one of the feeblest "of all who e'er this grace received."

I was converted from sin to God seventeen years ago, and, in my conversion, felt a strong desire for the prosperity of Christ's kingdom, which I saw free for every one. As I was of excitable temperament, many said I would not hold out six months. Hearing of this, I resolved, with other young converts, to meet every Saturday

night for our mutual encouragement and prayer. We were all ignorant of many things, only as we were taught of God, knowing nothing of perfect love as a doctrine, but were earnestly praying for the constant love of Christ, and victory over every thing. This we were expecting every meeting. At one meeting I was drawn off in prayer into rather a strange state, and thought I was dying. I thought, should I die then, or stay longer to glorify God? I chose the latter, and turned my thoughts to earthly things, and the "hand of God was stayed;" but I have ever been sorry for it, for I believed I should then have died to sin and lived to righteousness, even before I had any just conceptions of sanctification. When I first heard of this doctrine I believed it, and commenced praying for it. I soon felt it my duty to preach, and, while God was pleased to own my labors, and many rejoiced in, and others were converted to God, my own soul was not satisfied. I felt a *conviction* for sanctification. Various were my trials and temptations. Sometimes I was led to doubt the truth of religion, because the promise was not verified, but always felt it was of Satan, as I could not doubt my own conversion.

I sought it earnestly for twelve months, and it often was presented to me in this way: "*Will you profess it if you receive it?*" This I was not willing to do; I wished to have it, and yet say nothing about it. This appeared not the Spirit's course, as the light is not to be put under the bushel, but on the candlestick. At last a brother, with whom I was associated in seeking this blessing, obtained it at a camp-meeting, and professed it publicly. This was a fresh incentive to my soul.

At the next camp-meeting, a short time afterward, I was drawn off in prayer for all that God willed me to have. I appeared to sink into insignificance before him, and Christ enlarged until he filled all things. I went to the preacher's camp, and told them that God had given me the blessing of sanctification. At that moment I received a clear, satisfactory witness of the fact, and rejoiced in the fulness of this blessing. The whole economy of grace was then plain before me, and I saw a fulness in Christ for all men, not only for pardon, but the sanctification of every one.

I thought I should never cease praising God. The shame that I had often felt was now gone; I could speak for Christ in the street or any other place. "I was not ashamed to own his cause."

I afterwards prayed that if I was mistaken about it, my error might be corrected; but I always have felt a satisfactory witness. Had my evidence not been so clear, I should have given it up, as I had but little encouragement, even among my brethren in the ministry. I commenced preaching it, and I felt that God spoke through me, and the divine power was present. In this I was bound to acknowledge God. Many were led to see it. Though but a boy, God owned my labors. I had to contend with my superiors in age and experience, though not experience in the things of God — unsanctified preachers, who thought the doctrine too intricate to preach, and tried to dissuade me from preaching it; but I set my face as a flint, (to the praise of his grace.) My experience is, that as I have professed, insisted on, and preached it, in the same degree I have enjoyed. I have endeavored to profess, on all proper occasions, what I have felt. I can say I have never lost the light. I am not conscious of feeling any thing contrary to love. Many have professed, where I have travelled, who have given the clearest witness to the fact in life and death.

As I have preached mostly in Arkansas, in its first settling, and the last eight years to the Indians, it may not be amiss to give you a further history of this work in this distant region, clearly illustrating the truth, that the wayfaring man, though a fool, might not err therein. This I shall leave for a future time.

Yours, in the purity of the gospel of Christ,

E. B. DUNCAN.

BREAD IN THE WILDERNESS.

THE quails came up at eventide,
And covered every camp,
Where Israel gathered, tribe by tribe,
Beneath the Night's pale lamp.

At eventide, along the grass,
With glistening dew-drops damp,
The famished tribes were seen to pass,
Each man without the camp.

The last bright drop had gemmed the wing,
Of Morning's brilliant queen,
When, lo ! a strange, but beauteous thing,
Upon that grass was seen.

Small as the coriander seed,
White as the hoarfrost there,
Enough the starving hosts to feed,
Enough, but not to spare.

Once more, along the desert wild,
We hear the tramp of feet,
Once more a voice of music mild,
Say, children, have ye meat ?

Pilgrims of Judah's royal line,
Along the desert led,
List to the voice of love divine —
Say, children, have ye bread ?

From heaven no more in snowy flakes,
The waxen manna falls —
But Israel's shepherd ever breaks
Bread unto him that calls.

Why then a famine in the land,
A scarcity of bread ?
For waters course amid the sand
Where Israel's tribes are led.

Bright water of the smitten rock,
Outgushing free and far !
Faith turns again thy granite lock —
Glad stream of Meribah.

But drink not for thy *future* want —
Back to the fountain come !
Lest unbelief should seal the fount,
And turn the stream to stone.

Nor scorn to gather, day by day,
Fresh manna from the wild ;
For hoarded bread consumes away,
Worm-eaten, and defiled.

Go *daily*, then, and day by day
Pure water shall be given,
And all along the desert way,
Thy bread shall drop from heaven.

MARY.

RELIGIOUS CONVERSATION.

CHRISTIANS ought to introduce religious conversation wherever they meet, nor should it be dropped when an impenitent person comes in. Go on, in the fulness of your hearts — it may do him more good than if directly addressed to him.

If the Holy Spirit suggests a good thought to me, it is not for me alone — it is to use for others. "To do good and communicate forget not" — whether with money, or ideas, or talents, or strength. Does the Comforter suggest some consoling thought, some sweet view of truth — it is not to comfort me only, but that "I may be able to comfort others with the comfort wherewith I am comforted of God." We have a peculiar satisfaction in communicating thoughts which we have worked over in our own minds, and felt the force of, and they are somehow attended with more of conviction to the hearer. That which comes from the heart, is very likely to reach the heart.

It gave her no pain to be told of her imperfections, but rather pleasure, and she would not blunt the edge of reproof by bringing forward any palliating circumstances. A great readiness to palliate, or excuse what we have said or done, indicates something different from a deadness to the life of nature.

PROF. UPHAM, in *Catharine Adorna*.

ORIGINAL ARTICLES.

THE articles in this number of the Guide, not credited to other publications, are original, excepting small scraps in common use.

THE GUIDE TO HOLINESS.

PLEASING GOD.

No. 6.

EFFORTS TO PROMOTE THE GOOD OF OUR FELLOW CHRISTIANS.

"When thou art converted, strengthen thy brethren." — LUKE XXII. 32.

"AM I my brother's keeper?" Yes, in an important sense you are. Christians have much to do for each other. Thank God that it is so. When the heart is oppressed with a sense of his goodness, and we cannot find words to express our grateful emotions, we feel that it would be a relief if we might do something for him. But what can we do? What can we, creatures of a day, do for the infinite God? "The earth is his, and the fulness thereof; the world, and they that dwell therein." Suppose we give him all we have, and all we are, we shall be obliged to say with David, "Of thine own have we given thee."

Our gracious God has anticipated and provided for every want. He knew that the cry of each renovated heart would be, "What shall I render to the Lord for all his benefits?" He knew that to "take the cup of salvation and call upon the name of the Lord," would not satisfy us — we should want to *do* something. He has kindly met this want; letting us know that we can please him by doing good to one another. The Saviour even went so far as to say, that whatever Christians did for each other, he would consider as done for himself.

We are all children of one Father, and the Lord Jesus Christ is our elder brother. "He is not ashamed to call us brethren," and "God is not ashamed to be called our God." Then let us love one

another. Nothing can please our Father better, for he is love. He holds us all in a tender embrace — our hearts meet in him. Earth has no tie so strong as this. The Lord knew it would be so — that among the disciples whom he should baptize with the Holy Ghost, there would be such a perfect sympathy, such a union of spirit, that the command to lay down their lives for one another, would seem neither difficult nor unreasonable.

It will always be found, that the more Christians love God, the more they love each other. The deep and tender affection which subsisted among the early disciples went far, no doubt, to balance their losses, crosses, and privations. How manifest it is in all their epistles! Love breathes in every line. Whether the apostles give reproof, correction, or instruction, the truth is always spoken in love. Ah! those were happy days, when “they had all things common,” and the words *mine* and *thine* were out of use! This state of feeling must come back to the church; O it must! The prayer of the Saviour is yet to be fulfilled; “That they all may be one, as thou, Father, art in me, and I in thee, that they may be *one in us*.”

If all who belong to the household of faith were filled with the Holy Ghost, how easy, how natural it would be for them to love, and do each other good! There would be no need of exhortations on this point. But alas! there are many who call themselves Christians, (and that charity which hopeth all things, would not turn them out of the household,) who yet bear so little of the Master’s image, that there does not seem much in them to love. These are the ones who stand most in need of your benevolent regard. Some good people are far from being agreeable. Perhaps they lack refinement of feeling, are blunt, rough, or self-conceited; talk much and say little; have a zeal without knowledge, or a knowledge that puffeth up, &c. Love covereth a multitude of sins. Let us draw the mantle of charity over all these deformities, so we shall not see them.

Many of the church are backsliders. If they ever had grace, they give no evidence of it now. But they must not be forsaken because their society no longer affords pleasure or profit. Scripture says, “Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness.”

In other cases, where there seems to be some piety, there is a lack of knowledge, and faith is feeble; the mind too, perhaps, is weak;

it has not power to grasp the truth, or keep a steady hold on the promises. The command is, "comfort the feeble-minded, support the weak," "having compassion on those that are ignorant and out of the way."

In almost every church there are some *crooked* members, officious, forward, captious, and fond of having every thing their own way. This is annoying, but if we never met with any people of that sort, we should have no opportunity of obeying the precept, "Be patient towards all men, forbearing one another, and forgiving one another, even as Christ forgave you."

Many of our brethren and sisters afflict us by a conformity to the world in their manner of living, houses, furniture, dress, equipage, &c. Let them receive the reproof of a holy example. To that should be added Christian admonition, as the Spirit and providence of God shall direct. This delicate and difficult duty does indeed require heavenly wisdom—"that wisdom which is first pure, then peaceable, easy to be entreated, and full of mercy." But this is among the things "according to the will of God," concerning which the Saviour says expressly, "Ask and ye shall receive." We are commanded not to suffer sin upon our brother; but before we can reprove with any propriety, or to any purpose, we must see to it that our own faults are corrected, and that we are avoiding even the appearance of evil. For if you rebuke an offender ever so gently, he will be sure to scan you from head to foot, and if he can find spot, or wrinkle, or any such thing, he will make it a reason—though it is hard to see why—for not heeding the admonition.

Towards those members of Christ's body who are in any affliction, it becomes us to be especially tender.

"In them He may be clothed, and fed,
And visited, and cheered."

We ourselves have perhaps had heavy trials, and the comforter was near, and so applied the truths and promises of Scripture that they seemed new to us. It was not altogether for our own use this instruction was imparted; it was, "that we might be able to comfort those who are in any trouble, with the comfort wherewith we ourselves are comforted of God."

Many of the Lord's little ones are subjected to the inconveniences

and hardships of poverty; the command is, "Do good unto all men, especially to those who are of the household of faith; — "Distributing to the necessity of saints." Some "have seen better days," as we say; such individuals have a peculiar claim on the sympathy of their brethren. To this class of sufferers our attention is directed in Lev. xxv. 35. "If thy brother be waxen poor, and fallen in decay with thee, then shalt thou relieve him."

Perhaps thy brother's character has been assailed, and his feelings deeply wounded, by false reports concerning him. Take his part before the world, and then go and remind him of the promise, "Thou shalt keep them securely in a pavilion from the strife of tongues." This expression of your sympathy will be worth more to him than you can imagine, unless you have been in similar circumstances. "Bear ye one another's burdens, and so fulfil the law of Christ." They can afford to do this, who have learned to cast their own burdens on the Lord.

There seem to be many ways in which we may benefit our fellow Christians; love them, labor and pray for them, converse with them, and give them the light of a holy example. The first will include all the rest. If we love them as we should, we cannot help doing for them all that they need, so far as it is in our power. How kind it is in God to open to us all these ways of expressing our love to him! What a view of the amazing condescension and tenderness of the Lord Jesus Christ do we get when we hear him say, "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me!" Behold how completely he identifies himself with his people! He is indeed a husband unto them.

To labor for the improvement of our fellow Christians is not only a high privilege, but a sacred duty. It is of the first importance that the standard of piety in the church should be raised. There is now very little spirituality among us. The mass of professors, of every name, are living below their privilege, and are far, as they themselves acknowledge, from being truly consecrated to God. It is painful to observe, that the distinction between those who profess to follow Christ, and those who do not, is becoming in every respect,

less and less marked. The impenitent may well inquire, "Wh I more than others?" Yet here is a world lying in wickedness. What can be done for it by a church too much asleep to secure her own salvation? If any of the Lord's dear children are awake, their first work should be to awaken the rest. The word comes to such, "Cry aloud, spare not, lift up thy voice like a trumpet, show my people their transgression, and the house of Jacob their sins." "Exhort one another daily while it is called to-day"—"*for the night cometh.*" Let them every where echo the words of an inspired apostle; "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Christ says to us, "Ye are my witnesses." May we be enabled to walk worthy of so high a calling! Let those whom he has greatly blessed, say with the inspired psalmist, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Let them from their own sweet experience testify that God is a hearer of prayer. David was a witness for the Lord on this point, when he said, "Verily he hath heard me." The advanced Christian should be able to say to others, "If you consecrate yourselves without reserve to God, he will accept you; he says he will, and I feel in my own case that he does. Venture to rest your whole weight on the promises; I ventured, and they have borne me up. Commit thy way unto the Lord, and he says he will direct thy steps. By His grace I do this from day to day, and I even hear a voice saying, "This is the way, walk ye in it." Cast your burden on the Lord, and he will sustain you. Many a time have I put this sweet promise to the test, and always found it true."

Example and experience are the most powerful preachers. In this way, more effectually than in any other, may those who are strong in the Lord help the weak. They will thus "lift up the hands that hang down, and the feeble knees, and make straight paths for their feet." That which is lame shall no longer be turned out of the way, but rather be healed. The faint-hearted disciple, listening to experience like this, starts up with new courage, and exclaims, "I will trust, and not be afraid!"

S. J.

The soul expands itself as confidently and lovingly to God's presence and favor, as the flowers open to the sun. God "lays his terrors by."

L. M.

LETTER UPON THE EVIDENCES OF A CLEAN HEART.

MY DEAR FRIEND:—While conversing with you about the evidences of a clean heart, I perceived the enemy had gained an advantage in troubling you because you are not acquainted with all his devices. It is not scripturally necessary for us to have always the same inward testimony, although we may have one of the same nature; it is too often the case that some test themselves by overflowing joy—others by continual ardor and zeal—others by a submissive resignation, which hardly discerns between right or wrong—and again by a sensible, direct witness of the Spirit—positive happiness, and great ease in duty. We may have all these evidences at periods, separately, to encourage us in the way, and be left again to hold all our attainments by faith. If you have not loosened a cord from about the whole offering you laid upon the altar, then all remains *there*, sanctified and holy. Avail yourself of the conscious resignation you have made, and believe in the fulness of salvation, now yours. God is well pleased, as you may have often experienced in the definiteness of our intercourse with him—then if at any time you are tempted to think, because of the feebleness or inertness of your exercises, that you have lost the blessing, go to him, and reason with him as a man with his friend; very sensible comfort may be imparted—or at the least, confidence will be increased, and you will be able still to hold your own from the power of the enemy, through faith.

The blessing or gift of a clean heart, or union with Christ, is in Scripture placed under different names—pure in heart, sanctified wholly, sanctified through the truth, perfect law of liberty, righteousness which is by faith, abiding in Christ as the branch abideth in the vine, cleansed from all unrighteousness, crucified with Christ, crucified to the world, Christ dwelling in us, the mind of Christ dwelling in us richly, loving God with all the heart, a perfect heart. These are all attainments put in their fullest sense, and we may have only

the germs together in us by the Holy Spirit, and not be very sensible of each until called into exercise by some unforeseen event or circumstantial providence. Now just as various, yet one in essence as these different descriptions of one state is placed; so varied and rich are the exercises of our minds in the evidence of a continual acceptance by the cleansing blood of Jesus—it is living under the atonement, looking up from the foot of the cross.

The sincere lover of Jesus suffers much from the harassing of the enemy about present cleansing—therefore it is our happiness to know the fountain is continually open, and this moment we are cleansed anew by faith. Some times we may not be clean in our spiritual exercise, especially under trial or in temptation, but afterward we may be able to trace all we have passed over, and discern clearly that we did not yield a single point to the enemy, and that God carried us wonderfully through. These after seasons of review are very helpful to our knowledge. A clean heart may be preserved, while conscious of a small measure of love, little joy—a keen sense of wrong or injury endured so, as not to be able to discern clearly our hatred of sin, and the enemy may tempt us to think it is the rising of resentment; if he takes that ground to perplex, flee to the blood of sprinkling—safety is there—let it go no further to cast you down and destroy your confidence. When we read the Bible use of holiness, it is as essential as conversion; and this we would not dare to doubt, for while we were sinners Christ died for us, and this knowledge he has made us feel by his regenerating grace in our souls. Then must we not expect him to carry on and finish his work in his church? “that he might sanctify and cleanse it with the washing of water by the word.” This is done in our individual hearts as we seek for the whole work of purifying. There is one test that may be used in all states of mind and body—is our will entirely subject to the will of God? If so, we are safe in the rock.

Our sanctification is the will of God and work of God, therefore rely upon him to keep you in the enjoyment of it, while you use all the means he has commanded you to observe. Faith without works is always dead. I remember the first year of my experience in this state, I had very little enlargement in prayer, rarely the witness of the Spirit, very little joy; but more love, with a constant peace, and consciousness through faith alone, that my heart was wholly cleansed

from all its native corruptions — that no idol remained, or any thing contrary to the will of God. At that time I *knew* that I loved the Lord with all my heart ; another period I realized plainly and clearly, that I stood complete in the will of God. Thus my evidences have been sometimes single, and in favored seasons numerous — just as suited my Master to adapt me to his work and glory.

Yours,

M. A.

SHORT ACCOUNT OF ELIZABETH JACKSON.

WE take the account of this excellent woman from a work we lately recommended, entitled "FULL SANCTIFICATION REALIZED," which is a reprint of English works. This experience should be read by all who wish to become established in the way of holiness. — Ed.

1. For many years I had a desire to love God, and thought I could submit to be of any sect or denomination, if this would bring me nearer to him ; only rejecting the name of a *Methodist*. For I thought them to be a deluded people and the off-scouring of the earth. I was in this temper, when I heard a minister preach on, "All mine are thine, and thine are mine." It came to my heart, and I found such a measure of happiness as I never had done before. But having none to strengthen my hands or build me up, it gradually died away.

2. After this, a clergyman having been at prayers, a gentle-woman asked me how I liked him. I said, "Very well ; he has had a liberal education, and speaks in a graceful manner." She said, "But man cannot reach the heart. Did you ever hear the small still voice whispering peace to your soul ?" I felt something of prejudice rise at the question, and replied, "I have lived a good life. I have done no harm, and I do not omit my duty. I go to church every day." She said, "I am sorry you have got no further." I was surprised at her impertinence, and rose up to go away. She entreated me to stay a little, saying, "I have but another word to speak. If you are not delivered by a higher power than you have known yet, you will never be saved." The words "higher power" struck me to the heart, and brought a ray of light which showed me,

that notwithstanding all my works, I was *without God in the world*. I found a load of guilt which struck me with terror. I saw my heart was as a cage of unclean birds. I believed, now I shall be a castaway, and knew not where to hide me. I could not speak, but withdrew and retired to my closet, and wrestled with God in mighty prayer. I resolved not to let him go till he had blessed me : crying, "I renounce all I am and all I have ; if thou hast any blessing for me, bless me now !" Thus I continued an hour, when these words came with power, "Abide in me and I in thee." I cried out with much assurance, "My Lord and my God ! What is this that thou hast done for me ?" In the twinkling of an eye my soul was quickened. The seed of God was sown in my heart. My sins were blotted out, and I was raised from the dead, by the word of reconciliation. I felt virtue proceed from Christ, which took away my sins. I now partook of angel's food, and knew that I was born of God.

3. For three weeks I remained exceedingly happy. My lamp was lighted, and I had oil in my vessel. The Scriptures were opened to me, and were spirit and life ; in the Lord's Supper I found the peace that passeth all understanding. None can express the excellency of the virtue which flows from the merits of Christ. I was grafted into the vine, and thereby enabled to *draw water out of the wells of salvation*. Yet I found there was much in me contrary to the will of God. I had not all the mind that was in Christ. Nay, there remained much of the carnal mind. There was enmity, and strife, and vain-glory, which soon embittered my sweets. My heart was bent to backsliding, and continually ready to comply with the suggestions of Satan. I gave way to evil reasoning, which caused peevishness and impatience ; and these ate the life of God out of my soul. I could not *endure hardness* ; in every form I was ready to give up my confidence, I could not love God with an undivided heart. It was my desire to praise him without ceasing ; but I could not perform, for some hindrance was still coming in the way. The Lord often refreshed me by the way : but this did not satisfy. What I wanted was, to have my heart entirely devoted to him. But I found there remained in me a root of bitterness, a stubborn will, a diabolical nature, capable of committing all manner of wickedness, were it not for restraining grace. Yet I had no light into the Scriptures,

so as to divide the word, and make a distinction between the justifying and the sanctifying promises. So I was content to be a babe, if my inward corruption would have let me be at peace. Yea, I had in my heart an utter aversion to the doctrine of entire sanctification, and found all the enmity in me rose against those who spoke of experiencing it. One day hearing a preacher say, we could not live many hours after we were sanctified, my heart readily joined with him. But presently I was struck with those words, "Without holiness no man shall see the Lord." I fain would have stifled this conviction. At least, I cared not to think of it yet. I thought, Why, it is but thirteen months since I was justified, and need I think of being sanctified already? However, if ever I should be, none shall ever know it. But the light increased more and more, and my desires at the same time, till I hungered and thirsted vehemently for something, but I knew not what. One day I was constrained to come unto the Lord, and was seized with an awful sense of his majesty. I trembled, and for some moments was as in a silent darkness. I was ready to cry, Whither am I going? For it seemed as if he was going to strike the blow and send me to everlasting destruction. But I found a spark of light, and cried, "Where is my Jesus? He can *save to the uttermost*." Presently I cried, "Lord, come quickly!" Yet I had a dread of his coming; for it appeared as if something strange was going to happen to me. But I said, "Lord, thou prayest for me: O pray for me, that I may *now* get the victory! Help *now* my unbelief! Renew me wholly in thy image and likeness! Give me faith and faith's increase, that I may be wholly saved from sin." I then found fresh strength, and cried vehemently, "If thou hast any blessing for me, bless me now! Unworthy as I am, yet I claim, in Christ, my full redemption. I mean to take no denial. Give me all thou hast purchased. Loose me from myself, that I may lie passive in thy hand. Lord, if thou wilt, thou canst make me clean!" But I found there was a dark cloud, which still remained between God and my soul. Then I cried, "Lord, let me touch the sceptre of thy righteousness. I resign my life and my all. Make me now whole, and take me to thyself." While I thus pleaded, I was in an agony between hope and despair, till those words came as a mighty rushing wind, "A clean heart I give unto thee." I received the word with gladness and in much assurance.

Soon after came, "Be not faithless, but believing." At these happy words every cloud was dispelled, and I saw the light which shineth to the perfect day. I found access to the holy of holies, where I now see the Trinity in Unity. The Lord *shineth* unto me *in perfect beauty*; I enjoy an inseparable union with him without intermission. The little leaven has leavened the whole lump. All my senses are now fully employed in spiritual exercise. The love of God, flaming in my heart as an unquenchable fire, has burnt up all the dross, and destroyed every plant which was not of his own planting. I find that oneness with him, being made *one spirit with the Lord*, which enables me to walk with him like *Enoch*, so that I converse with him by his Spirit as familiarly *as a man doth with his friend*. I find now no want, no inward conflict, but my soul dwells in a peaceable habitation. I am enabled to walk as in the noon-day sun: my heart is fixed, and my soul is watered every moment. Yet the fear of the Lord is ever before me, lest I should grieve the Holy Spirit. I watch and guard the sacred treasure in my heart, not daring to give way to a word or thought, without finding the approbation of the Lord, by the powerful operation of his Spirit. Hereby I know and *prove, what is that good, and acceptable, and perfect will of God*. He manifests his strength in my weakness. I am but a worm, yet he delights to bless me, and has made me perfect in his love, so that nothing interrupts my joy. He enables me not to lose a moment of time, and to live but a moment at once. My *hope is full of immortality*: and I find no want of spiritual food, no more than if I was in heaven already. Nothing in me opposes the will of God: in nothing can I either wish or choose. For He hath given me to "*walk before him in all well pleasing*," and to "*sit in heavenly places with Christ Jesus*." My loins are girt, my lamp burning, and my soul flourishes as the palm-tree.

4. For these ten years I have enjoyed this haven of rest. It has been to me as a day without a cloud. I never have had a tedious moment, nor a murmuring thought. I have been tempted in all things: yet nothing obscures my light or obstructs my way; but still I "rejoice evermore, pray without ceasing, and in every thing give thanks." My heart is prepared, whenever my Lord knocks, to open to him immediately. For grace has overcome death; the thoughts of death are my glory and joy. I know that I am every

moment ready to be offered, being made in Christ unrebukable, without spot, a spiritual sacrifice, wholly devoted to God.

5. God now permitted the grace he had given to be tried. I was not born to dwell on one spot of ground, but was banished from all that was near and dear to me, and driven from city to city. I now proved the happy effects of faith. When I was buffeted by Satan, his darts took no place in me: I defied him and all his works. When I am roughly treated by the world, "I stand still, and see the salvation of God." And the more I am tempted, so much the more the pure flame revives: and love of God ever flaming in the heart, keeps out every occasion of stumbling. This enables me to "rejoice in tribulation" and glory in the cross: for I find, by his grace, my soul is "even as Mount Zion, which cannot be moved." I am freed from all anxious thoughts and painful fears. "I take no thought for the morrow." I live to-day and have nothing to do but to die. I know my soul is prepared to meet my God. In nothing hitherto have I been ashamed, with all boldness giving thanks unto the Lord. And now I ascribe all glory to him, who hath made me a partaker of that holiness, without which no man shall see the Lord.

6. Think it not strange, that he should give this suddenly. When he comes to justify, he comes quickly. And when he comes to sanctify, he comes quickly. This also is an instantaneous work. And no man can love God with his whole heart, and grow up into Christ in all things, so as to enjoy all the mind that was in Christ, till he is "sanctified throughout, body, soul, and spirit."

7. As we were justified, so are we sanctified by one single act of faith. Then is the soul made like a flame of fire, and the heart is in one continual flame of praising God. Then the fulness of Christ and all his righteousness is brought into the soul: even as much of the glory of God as this earthly tabernacle can bear. Then is our inbred sin destroyed. This is the cause of all our transgressions, and while any of this remains, it is the believer's hell, and makes him cry out, "Who shall deliver me from the body of this death?" Christ will deliver you: He has purchased for you a full redemption. He has regained paradise, and restores the soul to that acquaintance with God which Adam lost. By faith I ever see him that is invisible, and converse with him, as it were, face to face. I stand naked before the Lord, and am not ashamed, but rejoice in being sensible

that he knows the secret thoughts of my heart. I rejoice that he has taught me to put "on the whole armor of God, and has made it as easy to me to do and suffer the will of God, as it is for "the sparks to fly upward."

8. Pull off then this veil of unbelief, and trample sin and Satan under your feet. Be *you* also a faithful witness of Christ, that he is "able to save to the uttermost," that he hath power even on earth, to save from all sin, "from all filthiness, both of flesh and spirit." My experience will profit another nothing, unless applied to the heart by the Spirit of God. And is not this the one thing needful for *you*, to be "filled with faith and with the Holy Ghost?" May the Lord hasten the time when this faith shall cover the earth, "as the waters cover the sea!" Then shall they not need to teach this to one another: For "all shall know him, from the least even to the greatest."

9. O that sinners would give up their own wisdom, and become fools, that they may be made wise! Cannot the Lord do a great work in a little time? In the hour that he convinced *me* of the necessity of it, before that hour was expired, I was justified. Thirteen months after, (as I before observed,) I was convinced of the necessity of full sanctification. That night, before I slept, God gave me the blessing. And is he a "Respecter of Persons?" Who then would not cry unto him? Who would not spend a few hours in fervent prayer? O let your hearts yield! Draw near unto the Lord, and he will draw near unto *you*. He will draw you after him by the cords of his love, and you will begin to "smell the sweet odor of his ointments." Then open your hearts to my beloved; for "his voice is sweet, and his countenance comely. Let my beloved come into his garden, and eat his pleasant fruit." He says, "Arise, my love, and come away!" I will chide thee no more for thy past follies. Only now "give me thy heart." Thou shalt then find, "the winter is past, the singing of birds is come, and the voice of the turtle, is heard in the land." Then will you get new eyes, new hearts, new delights, and every thing will have a satisfying relish. Then will you chide yourselves, for having been so long in pursuit of the things that perish in the using! Then will he give you the pearl that Adam lost, that heart-felt union with God, whereby you shall steadily enjoy his immediate presence; and his presence makes our paradise. You

shall walk in the light as he is in the light, having his bright beams ever shining upon you. So that

"Not a cloud shall arise,
To darken the skies,
Or hide for a moment the Lord from my eyes."

LETTER FROM REV. W. G. CROCKER TO A FRIEND.

THE following letter was kindly furnished by Mts. Medbury, whose interesting and valuable biography of Rev. WM. G. CROCKER, Baptist Missionary to Africa, is so favorably known. This letter was addressed by Mr. Crocker to a friend, and does not appear in the Memoir. — ED.

MY DEAR BROTHER: — A few remarks dropped from your lips yesterday, which would have been, a few years ago, in perfect accordance with my own views: but a careful, and I trust prayerful examination of the Scriptures, some years since, on the points embraced in those remarks, convinced me of my error. One remark was, that entire sanctification was not attained by faith, but by death. I know of no passage of Scripture which supports this doctrine. All the attainments of Christians are ascribed to the power of faith. All the blessings of salvation are promised to faith. Besides, to say that death frees the soul from sin, is to make a moral effect depend solely on a physical cause. If sin lay in the blood, the muscles, bones or brains, the soul of every one, whether saint or sinner, would be free from sin at the dissolution of the body. But if sin lie in the moral faculties of the soul, I cannot conceive how any physical change in the body can free the soul from sin. Besides, if it does in one case, why may it not in every case, and so every one get to heaven whether he have faith or not? I cannot conceive why the cutting off of the head should accomplish any more towards purifying the soul than the cutting off of a leg or arm. No. None but the pure in heart will see God in peace, and the heart must be purified by faith. If any man die in his sins, or with sin in heart, death has no power to remove it; but where Christ has gone he can never come.

You next observed that there was no such thing as entire sanctification in this life, and that those who professed to be thus sanctified

knew nothing, or but little about their own hearts. If there be no such thing as entire sanctification in this life then it must be because it is unattainable. If it be unattainable, then God would not require it, for he does not require impossibilities. But God does require it. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Be ye therefore perfect, even as your Father which is in heaven is perfect. If it be attainable, then *some* may have attained it, and *all* who profess to have done so should not be denounced as hypocrites and self-deceivers.

Many, no doubt, have been deceived. But certain it is that some who profess to have attained the blessing of sanctification have exhibited in their daily walk evidences of extraordinary piety. We have examples of this piety in the Scriptures. Noah was "a just man and perfect in his generations." Job was "a perfect and an upright man." "Zacharias and Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord *blameless*." Let us remember that this is not the extravagant eulogy of man pronounced upon his fellow creature, but the plain, unequivocal language of the Holy Spirit who knew what was in man.

It may be said that these persons spoken of as perfect fell into sin. This shows that perfect persons, or persons wholly sanctified, may and frequently do fall into temptation and sin. But, if the fact that they sinned proved that they never were perfect, it proves also that Adam was never perfect. God planted him a noble vine, but the blast of temptation uprooted him. Every branch which is to live and bear fruit must be cut off from the old root, and grafted into Christ the living vine. All the sanctification which the Christian has must therefore be received through him by faith. And by faith I believe he may be complete in him, that is, wholly sanctified. Paul, I have very little doubt, was in this state when he said, "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the son of God." And he no doubt wrote from his own experience of the faithfulness of God in this matter, when he said to his Thessalonian brethren, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it." And when the apostle John says,

whosoever abideth in him sinneth not, he spake of that which he knew, and testified of that which he had seen and felt.

You remarked that the most pious Christians talked the most of their own corruptions. I think not. True, the more advanced a Christian is in the divine life the more malignant and odious will every sin appear, and the more occasion will he see for deep humility in view of his past rebellions against God. But, if we look at Scripture examples of devoted Christians, at the apostles for instance, do we find them dwelling upon their own corruptions? Do we not rather find them making Christ their theme — dwelling on the glories of his character, and on his ability and willingness to subdue all these corruptions? To understand the language of complaint, of doubts and fears, expressed by a large number of professors at the present day, the primitive Christians would have needed a new vocabulary. To them “the path of the just was as a shining light which shineth more and more unto the perfect day.”

I know that the exclamation of Paul is often quoted, “O wretched man that I am, who shall deliver me from the body of this death?” But his answer is generally omitted, “I thank God through Jesus Christ our Lord.” However great his burden it could be removed, not by the death of the body, but “through Jesus Christ our Lord.” So his language, For that which I do I allow not, for what I wrote that do I not, is often referred to by professors of religion as a source of consolation. Persons who profess to be free men in Christ Jesus, congratulate themselves on possessing feelings which the apostle brings forward as a proof that he, or any one possessing such feelings, was “carnal sold under sin.” They do not follow him along in his religious experience, till he says in the second verse of the next chapter, “For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.”

The main design of the apostle Paul in the first eight chapters of his epistle to the Romans, seems to be to exhibit clearly the doctrines of justification by faith, and sanctification by faith. Having shown that neither justification nor sanctification could be obtained by the deeds of the law, since all had gone out of the way, there was none that did good, no not one, he then shows that, through the faith of God's elect in receiving, Christ is counted unto them for righteousness, and by him all that believe are justified from all things from

which they could not be justified by the law of Moses. Yet this act of justification, gives them no inherent power to remove the corruptions which still remain in their hearts, so that when they pitch battle in their own strength with the law in their members which wars against the law of their minds, they will be assuredly overcome and forced to exclaim, "O wretched man that I am, who shall deliver me from the body of this death." And, finally, that it is only through Jesus Christ their Lord that they will find deliverance. That is, they must, if they would be delivered from their sins, take Christ for their sanctification as well as their justification. In the eighth chapter of Romans, he describes the happy condition of those who are thus sanctified. How few, alas, sympathize fully with the feelings expressed in the eighth of Romans! And how many are ready to denounce as a hypocrite, or self-deceiver, the man who should adopt the language of the apostle as his own, and say, For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death! No matter how sincere his professions,—no matter how much he might feel disposed to give all the glory to Christ—no matter how unexceptionable his conduct, this language would blast his reputation as a Christian in the eyes of many. Can we wonder at the difference between our piety and that of primitive Christians?

My reasons for believing that sanctification is attainable here, are:

1. God wills it. "This is the will of God, even your sanctification."
2. God has made provision for it. "The blood of Christ cleanseth from all sin."
3. He commands it. "Be ye holy for I am holy."
4. The Holy Spirit who "helpeth our infirmities," and who "maketh intercession for the saints according to the will of God," begets in the hearts of Christians earnest cries for this blessing.
5. The promises of God in relation to the bestowment of spiritual blessings are as full as language can make them. "Whatsoever ye shall ask the Father in my name, that shall he do." If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "All things are possible to him that believeth."
6. Good men of old have attained it, or the epithets applied to them by the Holy Spirit must be turned from their literal meaning. So also to epithets applied to classes of persons. When the Saviour

said, "Blessed are the pure in heart," we are necessarily led to the conclusion that he who knew what was in man, saw that there were individuals existing who were pure in heart. We all know what *pure* means, and the Saviour understood the meaning of terms as well as we.

If I should deny the doctrine of the attainableness of entire sanctification in this life, I must believe that God wills my sanctification, but that he has made no provision for its attainment — that he commands an impossibility — that the Holy Spirit incites desires with no intention to grant them — that the promises of God do not mean what they say — that the plainest terms in our language, when applied to individuals, must be turned from their plain, literal meaning — and finally that, while I am required to consecrate my every power to the service of God, yet I must not ask for grace to make the consecration complete and entire, or knowing it to be unattainable, must ask without faith and thus sin against God.

You will excuse me, my dear brother, for calling your attention to this subject. I should have mentioned my views to you when at L——, but feared it might lead to a long discussion. Yet I cannot let it pass without saying a word, lest by silence I should seem to assent to what I have for years deemed an error. I am aware that much reproach has been thrown upon this sentiment from the abuses which have arisen from wrong views of it. I am also aware that many persons have been loud in their professions of personal sanctification, who have given very little evidence of the truth of their professions. This is also true of the doctrine of justification. We know that the most formidable weapon which the infidel wields against the cause of truth, is furnished him by false professors. Yet notwithstanding the many apostacies which occur, a man may still be justified by faith, and have peace with God through our Lord Jesus Christ. So also, though many may be deceived in regard to their having attained entire sanctification, yet it remains true that God has sanctified some wholly, and preserved their whole spirit and soul and body blameless unto the coming of our Lord Jesus Christ.

Let us, my dear brother, endeavor to hold up the gospel standard, not as a beautiful picture to be admired, but as a practical thing; and let us lean on our Saviour alone for all our spiritual supplies. Then shall we find by sweet experience that God will supply all our need according to his riches in glory by Christ Jesus. And that he will

grant us, according to the riches of his glory, to be strengthened with might by his spirit in the inner man, that Christ may dwell in our hearts by faith, that being rooted and grounded in love; we may be able to comprehend with all saints what is the length and breadth and depth and height, and know the love of Christ which passes knowledge.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

Yours, very affectionately,

W. G. C.

FRIENDLY LETTER.

MY DEAR FRIEND: — In the midst of little duties, I sit down to give vent to my thoughts, ruminating on your affairs. I have enjoyed, this morning, a sweet season in recalling before the Lord the petition I used to make years ago, "Lord remember me." I reviewed the various ways he had remembered me, in deliverances from burdens too great for body and mind — my present leisure and retirement, ease of body, and means of usefulness to the general Church — and, above all, secret consolations, and special waterings of grace.

Now has he not remembered me, the unworthy worm, *me*? And yet I am patiently (through grace) waiting for hourly and continual remembrance of me, and I believe he will remember me in my expiring nature, and take my soul to behold his glory.

My dear friend, concerning your recent trial, it was not the fault of God; he was not the author of your impression; that was a grain of seed sown by the enemy, intended to trouble you at some future time; neither was it sin in you, but a mistake arising from the temptation of circumstances.

You are only to rejoice that the snare is broken; yea, leap for joy. God's purpose and design for your enlargement and deliverance cannot be frustrated, except you turn out of the way of obedience. This was not your calling; yours is quite another, no doubt.

It never suited my mind, but I am willing to yield my judgment to your own, and that of E——'s; the way the matter turned pleased

me, abating your trial. We have felt keenly for you in all the turnings of thoughts and feelings, with the harassings of the enemy which you have suffered.

There is, perhaps, no other more effectual snare set by the enemy, for the pure in heart, than that of impressions, nor one from which they endure more keen anguish ; they walk so circumspectly, transparently as I often think, that they expect, or are tempted to expect, every emotion is from above : that they are led by the Holy Spirit in the main, is no mistake, but it is good to examine the ground of evidence, and not cling too earnestly until we find God's providence openly leads in the way we have been impressed to follow ; this is not offensive to God, especially in important matters.

There are indications of the divine will to my mind, in small as well as great things, that I would not dare to hesitate about, but concerning which I cannot persuade another : this certainty in discerning the operations of the true Spirit, is learned by experience in both ways, of obedience and disobedience. The checking and restraining influences of the Holy Spirit, I am led to be very sensitive to ; this is answer to prayer, to be holy and harmless.

There are other times, also, when my mind is exercised about outward matters, and I will not have any desire but that the cause may turn out well, and my mind will be led to see the thing as it will be ; this I do not seek, but receive as favor.

Let you and I be joyful and happy, our faith is tried, therefore we have scriptural grounds to believe it will be answered : truly not in our limited way, but in a very abundant manner, just as Bible experience authorizes us to expect. We serve a mighty God who first trains and disciplines his children, then grants to them their chastened desires. Let Him do with us what *He* will, he can make us entirely happy, and thus enable us to glorify him ; and happiness such as you and I know about, always includes holiness ; and then when his will has been done with us here, He will adorn his crown with our poor souls, where we will shine for ever and ever. Oh let the cobwebs of earth fly before the winds of heaven. We will only keep at the foot of the cross until the tempest the enemy has raised is passed away.

The streaming blood is ours continually, and it is always a healing stream. There is a sweet little book called the "Night of Weeping," which, if you can get, will do you good ; also the "Blood of the Cross,"

by the same author. E—— feels deeply for you, and with you in all your conflicts.

Yours,

M. A.

DECEMBER, 1849.

EXTRACT FROM A LETTER.

GUNTER'S, SEPT. 3, 1849.

MY DEAR BROTHER: — Since I saw you, my religious experience has been sweet. After much self-examination, reflection and prayer, I find that my "love, joy, peace, &c.," are unbroken. In prayer it seems that I have a very near approach to God, and that heaven is near at hand. My soul thirsts for nothing but God. How different is the state of my soul from what it was a month ago! Then, though in a state of grace, it may be said, I was emphatically an unhappy Christian, (if Christian at all,) worldly minded, trying to have the love of the world and the love of the Father at the same time, while all the elements of death moved within me, producing fruits of bitterness. I have several times felt a suggestion like this: "May be this 'peace' of soul and deadness to the world are not produced by the Spirit of God, but by the evil one casting a strange becalming influence over the mind and affections, for the purpose of deceiving." This has caused me some anxiety of mind, leading to self-examination, and I feel while I write, that the word of God is true, and that this suggestion is of the evil one, for the purpose of troubling me. I cannot yield a point. I greatly feel the need of Christian fellowship.

W. A. DUNCAN.

*** "Sir," replied the Shepherd, "I look upon it that I do not depend upon circumstances, but on the great and good God who directs them. This is what makes me happy, happy at heart. God in mercy enables me to lie down and sleep secure, on the immutable strength of that blessed word, — "*All things work together for good, to them that love God.*" My reliance in my poverty is the love of God; If I were ever so rich I could not be more secure; for on what else, but on his will, can the most flourishing prospects depend for their stability. — *Life of Faith*, p. 448.

"THE LORD GOD IS A SUN."

God is a Sun : His glories shine
O'er earth with brilliancy divine ;
But, on the Christian's lonely way,
His presence kindles constant day ;
No cloud need that bright radiance dim,
No lack have they who trust in him.

God is a sun : His presence cheers
The wanderer through the vale of tears ;
No warmth — save where His sunbeams glow ;
No light — save where His glories flow ;
No hope — save when His cheering ray
Illumes the pilgrim's onward way.

God is a Sun : in sorrow's night
He scatters hope, and joy, and light ;
Glides the dark billow's surging foam,
And shines upon the saint's bright home :
Gaze on the sun with tearful eyes,
And, lo ! the rainbow beauties rise.

O be my sun, while in life's morn !
My onward path with grace adorn ;
Each day, in sunlight I would dwell ;
Each day, Thy presence I would feel ;
And, when life's noonday wanes to night,
"At evening time it shall be light."

And when all earthly shadows fly,
And Jordan's billowy flood rolls high,
Thy radiance then shall brightly gleam,
And make dark death a golden stream :
I'll plunge beneath the awful wave,—
The sun can cheer — the Lord can save !

[*Wesleyan Magazine.*

THE GUIDE TO HOLINESS.

PLEASING GOD.

No. 7.

EFFORTS FOR THE IMPENITENT.

We have been led to inquire how Christians may please God in their efforts to promote each other's welfare ; let us now consider what course will be most pleasing to him in regard to the impenitent. Every one should ask, " Lord, what wilt thou have me to do ? " We are surrounded by impenitent sinners — many of them perhaps outwardly moral and amiable, full of generous impulses and kind feelings, abounding in good works ; still, they are without God, and without hope in the world. The life of faith, though from childhood they have heard it preached, remains to them a perfect mystery. What will God have us to do for them ?

They are in the dark — he would have us give them light — especially, the light of a holy example. Yes, to do others much real good, we must ourselves be holy. No doubt the most effectual method of promoting the conversion of sinners, is to labor for the sanctification of saints. Let all the Christians in any place become truly consecrated to God, and there would be such a public sentiment created, that nothing could stand before it. There would be such prayer offered as would bring down speedy and glorious answers. There would be such faithful warnings, such tender expostulations, such a direct, close, and pungent application of the truth, in the pulpit, by the way-side, and by the fireside, that sinners would be compelled to come in. Therefore if we would please God in our efforts to save the world, we must begin by seeking a present and full salvation for ourselves.

We not unfrequently see a church holding special meetings, and making special efforts to save souls. These efforts are kept up for a few weeks, or a few months, but with very limited results. What is the matter? Are not their prayers sincere and earnest? Yes. Are they not offered in faith? Yes, there is some sense of God's ability and willingness to bless, and some expectation that he will do so. Do they accompany their prayers with appropriate effort? In many instances they do; but, somehow, their words seem to be powerless, and their prayer returns into their own bosom — their gracious, prayer-hearing, covenant-keeping God looking on all the while with unutterable tenderness, "able and willing to do exceeding abundantly above all that they ask or think." But something is wrong — he is not pleased with their prayers — he cannot bless them, though his heart yearns over them with unimagined compassion!

These Christians do not succeed, because they do not begin at the beginning. Piety must begin at home. When people receive words of counsel or warning they are not apt to think so much *what* is said, as *who* says it. If Christians would first give their own selves to the Lord, then, not doubting their acceptance, lay hold on the glorious promises, and tarry at the Throne of Grace till endued with power from on high, they would go forth in the spirit of the apostles, and their labors would doubtless be crowned with similar success.

A professed follower of Christ replied to an individual, who had been pressing this point on his attention, "I am not quite prepared to make an entire consecration of myself to God, but I desire the salvation of sinners, and will continue to labor and pray for them." How could he think that God would be pleased with the prayers of an unconsecrated heart, and the labors of one, who thus deliberately decided to allow the life of self to mingle with the life of God in the soul? Probably this resolution is not often expressed in words, but we see it acted out continually, among those who bear the Christian name.

The demand — the reasonable, the kind, the sweet demand of God is, "Give me thy heart!" The almost universal reply is, "Anything else, Lord, anything else! We will give time, money, labor, prayer, some degree of interest and affection, but not our hearts — our whole hearts — this is too much!"

It seems as if some Christians felt that they were not doing any-

thing in the Lord's vineyard unless they were laboring and praying directly for the conversion of sinners. So great is their zeal for others, that they cannot spare time to think and pray much about their own sanctification.

A good man, who had been enabled to accomplish much in his master's service, once remarked to a friend, that he waited for Divine direction in all things, great or small; and added, very quietly, "I never find that I lose any thing by stopping to take God with me." Probably no one ever gains any thing by running before he is sent. But busy, bustling self does not understand much about this waiting on God. It has been well remarked, that "we should cherish sympathy for perishing souls in consequence of the command of God—not render obedience in consequence of our sympathy." We must not let our natural sympathies run away with us, and carry us out of sight of the one great idea—*pleasing God*. Let us go where He sends us, utter what He gives us, and do what He bids us.

Christians are often reproaching themselves because they do not feel more; they try sometimes to stir up their hearts and wonder they do not succeed. This deficiency makes a part of their standing confessions. Every day they deplore their apathy, and pray that it may be taken away; still, nothing is gained. Now is there not something wrong here? This deficiency in zeal is either sinful or not sinful. If it be sinful, it is highly proper to confess it, but highly improper to do so with the expectation of going on in the same way to-morrow. What is it but mockery, to confess sin without any definite intention of putting it away?

They will say, perhaps, "This want of feeling is wrong, yet it is different from any positive sin of omission or commission—it is wrong, but I cannot help it."

Then why should they not put their confessions in this shape, and immediately throw themselves in full confidence on the help of God? He has engaged to *supply all our need*. Must it not then be very displeasing to Him to have His children come every night with the same confessions on their lips? When He is all the time saying, in regard to spiritual blessings, "Ask and ye shall receive," does it not grieve the spirit to have us make confessions without expecting to be set right?

But perhaps it is not best to make zeal, or feeling of any kind, a

specific object of desire and prayer; but rather exercise faith in those great realities, unfolded in scripture, which are calculated to produce, and through the influence of the spirit will produce appropriate feelings. Open the Bible, and look at what God says about the guilt and danger of the impenitent—of his own feelings towards them, and what the Lord Jesus Christ has done for them; believe all this fully, and the depths of your soul will be stirred. But you may look at your insensibility with continual self-reproach, and confess it over and over to the Lord, year after year, without making the least progress towards a better state of feeling. “Whoso confesseth and forsaketh his sins shall have mercy.”—Prov. xxviii. 13. Let every one look well to his prayers, lest they be like the sacrifices of disobedient Israel, “an abomination to the Lord.” It is to be feared that much of what passes for prayer and confession, even among devout persons, is no better than sheer mockery. There appears to be no hearty sorrow in it, no determination to reform, no expectation of success if they should try, no confidence in divine aid. Now what are such confessions worth? These persons are not happy. They may have some enjoyment in religious duties, but they do not have, they cannot have, that deep and abiding peace, which is promised, (and rather more than promised,) to the believer, in Ps. cxix. 165. They feel that all is not right between their souls and God. They are “like the troubled sea which cannot rest, whose waters cast up mire and dirt.”

If we would please God in our manner of laboring for the salvation of sinners, let us look at them as He does. Let us sympathize with Him in his compassion towards them. They are souls which He has created, and now watches over with intense interest. It is in His heart to bless them—let it be in our hearts to ask His blessing upon them. Then, too, they are the redeemed ones of the Lord Jesus Christ—He has died for them—they are dear to him, let them be dear to us. He will be pleased to have us pray for them on these accounts, rather than because they belong to us as *our* relations, *our* friends, *our* Sabbath scholars, or *our* congregation. Some professed Christians manifest little or no sensibility on the subject of religion, except in connection with the salvation of their children. On this point their feelings are tender. All their piety seems to consist in a desire that these beloved ones may be saved. Do they not mistake

here a natural for a gracious feeling? Rather let them pray, as I once heard a devoted minister of the Gospel: "Lord, convert our friends, but not because they are *our* friends." Let us chiefly desire the conversion of sinners, that God who made them may be glorified in them; that Christ who suffered for them may see of the travail of his soul and be satisfied; that the Spirit who strives with them may no longer be grieved; that the purposes of infinite mercy may be fulfilled, and that they may become, as their Maker designed they should be, happy in Him. The heart that is united to God cannot help breathing out continually, "Thy kingdom come, thy will be done!"

In regard to the conversion of individuals in whom we are specially interested, let us be willing to wait God's time, and while we wait, be diligent in the use of all the means which his word, his providence, and his spirit seem to point out. Then, when the blessing is bestowed, we shall be able to say, "This is our God; we have waited for Him, and He has come!"

S. J.

ENTIRE SANCTIFICATION AND ITS CONDITIONS.

BY PRESIDENT PECK.

THE necessity of controversy upon this vital subject is certainly to be regretted, and it is not my intention to engage in it. If, however, the following explanations shall aid, to any extent, in harmonizing the views of the church, I shall be thankful to God.

There is a *necessary* distinction between *the fact* and the *condition of the fact*: Faith in the blood that cleanses, is certainly ante cedent to the fact of being cleansed, and a condition of it. Then the order of time must be, 1st, The faith in Christ and his promises that secures the application of his cleansing blood; 2d, The fact of the blood applied, which takes all sin away; 3d, The evidence of the fact—direct, the witness of the spirit—inferential, from the *feeling* of renovation and the promises; 4th, Faith in the fact founded upon the evidence.

This succession is, I think, generally matter of consciousness; but it need not be, to be true, for succession is frequently so rapid as to

be inappreciable. The yielding—the trust—the cleansing—the witness, may all be so closely successive as to seem simultaneous. But that the condition of a fact must precede the fact is a universal truth; that the fact must precede the evidence of the fact is another; that the evidence of the fact must precede belief in the fact, another; that no fact can be a condition of itself, another. Faith in the existence of a fact, the condition of its existence is an absurdity.

Faith in the *possible*, is one thing; faith in the *probable*, another thing; faith in the *morally certain*, another; and faith in the *actual*, another. Now to say that faith in the fact that we are cleansed from all sin, is a condition of being so, is to say that belief in the actual is a condition of the actual, which is either to speak unintelligibly, or to say what cannot possibly be true. The Scripture that has been supposed to teach this doctrine, I think, only insists upon faith in the *present* answer to prayer, an important duty by far too much overlooked. The soul gasping for purity cries out “I believe he is able to cleanse me;” (this is faith in the possible.) “I believe he is willing;” (faith in the possible strengthened.) “I believe he is able and willing to cleanse me now, just as I am;” (faith in the probable.) “I believe he will do it;” (faith in the morally certain; the last earthly reliance is renounced.) “I believe he does save me; I sink into his arms; the promise is sure; the renovating power runs through me; the spirit itself beareth witness; I believe that I receive the things I ask; *I am saved*, completely, perfectly saved;” (this is faith in the actual.) Praise God, there are many witnesses to the truth of this description.

And is not this finally what we all mean? When brethren insist that we shall believe the work now accomplished, and it surely will be—it certainly is, do they mean to exclude the prerequisites of entire consecration, and faith in the power and willingness of Christ to save wholly? I do not understand them so. I think there is not one who would not insist upon these as indispensable to the application of the cleansing blood. Do they mean that the simple belief of any man, that he is wholly sanctified, is a condition and an evidence of his being so, without regard to his previous state, or present exercises? I am sure Methodists do not. I think all include the inseparable condition of a conscious perfect dedication of the soul and body to God, for time and eternity. Now mark, if we attack them

upon the supposition that they mean *real* dedication because *conscious*, we make a false issue, for I am certain they mean *conscious* because *real*, not *real* because *conscious*. Again, to whom do our dear brethren say, "believe that the work is done and it is done?" To those who are without a present perfect appropriating faith in the cleansing blood of Christ? I think not. I think the exhortation is usually, at least, based upon the supposition that the faith in the blood of Jesus, is really that which cleanseth from all sin, and hence *the soul is bound to believe* the work accomplished according to the unchangeable faithfulness of God. Observe, *it is so* because he believes in Christ for it. He believes it is so because it is so, and it is not so because he believes it.

But when the consecration is perfect, and the faith really sanctifying, who does not know that Satan has many devices to prevent the enjoyment of the blessing? Preconceived opinions, almost certainly erroneous, are thrust in for comparisons, and it is the fell design of the enemy that instead of making *experience* the test of these *opinions*, they shall be the test of *experience*. Hence the instant suggestion, this deep humility; this settling into God; this dissolving love; this amazing simplicity; this perfect repose; this seraphic sweetness, is not *entire sanctification*; — it is a deeper work of grace — a great blessing. You must look for something more wonderful than this. Alas! How many have been thus defrauded, when nothing was wanting but to believe the work complete. It really was so; and, by the blood and promise of Christ — by the power and testimony of the Holy Ghost, they were entitled to believe it; and they grieved the blessed Saviour, and brought darkness upon their souls by refusing to believe it.

To remedy an evil so extensive and so fearful in its effects, many have called attention most earnestly and beseechingly to the idea of present faith; faith in *the actual fulfilment* of the Saviour's promises, when their conditions occur. In some instances, it is true, there has seemed to be an overlooking of these conditions, and so far, of course, zeal has done injury; but in the general, I am persuaded, this has been only in appearance. And just so far as *present prevailing faith* has become the ruling element of prayer, great good has been accomplished. How deeply have "the pure in heart" mourned as they have witnessed the general feeling of *distance* from

the great event of entire salvation. It has exhibited itself in the utter omission of the subject from prayers, conversation and preaching; in the languor which has accompanied occasional allusions to it; the manifest timidity of even good men when the subject was mentioned in company; in the dreadful *silence* that has frequently followed the humblest professions of those who have tremblingly claimed the precious blessing; in the cautions that have been occasionally dropped, to beware of enthusiasm; and most of all, in the *conduct* of the great mass of professed believers in the doctrine of holiness, who, it must be mournfully confessed, have not *acted* as though they were expecting the cleansing baptism of the Holy Ghost to follow their labors; as though they felt themselves to be upon the very point of realizing the efficacy of the Saviour's blood to cleanse *them* from all sin; as though they really stood upon the very shore of the great ocean of holiness, and were just about to plunge in and be made every whit whole. After sermons and prayers, and exhortations, they have not been looking this way and that, to find the precious spirits who were "all on fire to be dissolved in love." Indeed, we cannot resist the conviction, that a struggle for full deliverance just now, and especially, the humble declaration of *success* in the struggle, followed by an earnest effort to bring others into the immediate triumphs of faith, would excite an evident concern for the stability and unity of the church. Entire sanctification may be preached, may be prayed for, may be conversed about *sparingly*, so long as the time is in the distant future! It may even be urged as a *present* privilege; but who can deny the alarm and the caution and the standing-off which follow *present* action and profession according to the faith of our Fathers?

It is under these circumstances that many have cried out with spirits almost bursting with grief, *not* hereafter, *not* next year, *not* to-morrow, but *now*, dear brethren, even this very moment we are called to holiness. Distance! Alas! this fatal, fearful distance has well nigh ruined us. *Now* is the time to seek for perfect love — *now* is the time to *obtain* it. *Now* is the time for the whole church to rouse herself and rush into the glorious strife. *This* is the very day to gird on our armor, to fight and to conquer.

And in the same spirit prayer has, at least in a few instances, put off its procrastinating forms, and assumed a confidence, a boldness, a power, which calls down the present baptism upon the panting spirit.

And faith is talked of, and urged as a power that acts *instantly*, in the struggle for purity — that grasps a perfect Saviour and will not let him go; that believes *at once* every thing he has said; appropriates *now* the blood that cleanseth from all sin, and hence entitles the soul to the glorious faith that *the work is done*, that it has in very deed the thing for which it prays. A commanding, active, omnipotent style of faith, this, which annihilates time, and makes *the order* of events comparatively unimportant. Would to God there was more of it.

In this struggle, probably some have stated injudiciously, and even erroneously, the conditions of entire sanctification. The faith that sanctifies may have been, in some instances, lost sight of, in the anxiety to secure faith in the fact that the work is already done. Too literal an adherence to *the language* of one text, may have diverted attention from the scope of the sacred writings upon the subject. Some may have believed, prematurely, that they were wholly sanctified. All this is probable. Admit that it is even certain, and that so far we have cause to regret, and be admonished of our danger.

Still I dare to believe no radical difference exists among us; indeed, I would almost venture to write the very words in which we all really harmonize. Am I correct that our brethren who have been deemed in error on this subject, do mean that those whom they exhort to believe they have received the blessing, are supposed to have made a perfect consecration of soul and body to God forever? That they have apprehended and received the cleansing power of a Saviour's blood, and are hence entitled to "reckon themselves dead indeed unto sin, but alive unto God, through Jesus Christ, our Lord," but have been *hindered* by erroneous opinions, by constitutional timidity, by fears of self-deception, by the artificial terrors inspired by an unbelieving age, or by the direct influence of the devil, from claiming the blessing? In fine, that they wish men to believe in a fact, not that *it may be* a fact, but because it is a fact? And that their great aim is to excite present inquiry, present effort, *present* faith, present answer to prayer? To secure present entire *salvation*, present evidence of it, and present belief in the fact? Then, *in principle*, I verily believe they are right. Let me commune with these spirits for a few moments.

Dear brethren, we have no selfish ends to serve; a blind devotion

to any particular phraseology is no part of our character ; an attempt to get all men to adopt our peculiar " Shiboleth, " no part of our mission ; we will give up forms, words, illustrations, any thing, every thing, but *the thing itself* ; HOLINESS, A DISTINCT BLESSING, TO BE SOUGHT, OBTAINED, POSSESSED, PRACTICED, AND URGED WITH ALL HUMILITY AND LOVE, BUT WITH MIGHT AND MAIN UPON THE WHOLE CHURCH. ENTIRE SANCTIFICATION THROUGH FAITH IN CHRIST, THE PRESENT PRIVILEGE AND THE PRESENT DUTY OF ALL CHRISTIANS. This we never will give up. In the name of Jesus, and with the eye of faith fixed upon his cleansing blood, we will contend for it till death shall sign our release.

But subordinate to this we will be any thing or nothing for the sake of the cause ; we will modify our forms and expression, so as to obviate, if possible, the objections of brethren. We will be even more particular to insist upon the prerequisites of entire consecration and perfect trust in the merits of the Saviour, and upon the evidence, direct and indirect, that the work is wrought as the ground of *believing that it is*. We will try to speak of " believing that we have it, " in such a way that all the world shall know, we mean it is because we have the evidence that it is ours. So long as we are without the evidence, we will admit that there is some defect in our faith ; that whatever it may be, it is something less than appropriating faith. And when we urge seekers of the blessing to believe that they have it, it shall always be, not that they may obtain it, but because, upon close and careful examination, we believe they have already received it ; because in their subdued spirits, in their melted hearts, in their dissolving love, in their quiet mighty faith and heavenly words they exhibit the phenomena of the sanctified state, and are entitled to the faith of assurance.

So shall the advocates of holiness speak a common language, as well as believe a common faith, and aim at a common object. And we have all the solemn motives of eternity to seek *union* among ourselves : In numbers we are a feeble band, but with united power, under the guidance of the Holy Ghost, we shall accomplish our mission. Infinite gratification no doubt it would be, to our common foe, to see us distracted by theological controversies ; divided and scattered upon words, and illustrations, and means, when we are, in fact, all actuated by the same lofty and soul-stirring aims. No ! It must

not, cannot be. Jesus, our perfect Saviour, will graciously prevent it; and with a heart of love, throwing its life-giving current to the extremities, at every pulsation, we shall move on simultaneously in our holy work.

To our brethren of all creeds, "who love our Lord Jesus Christ," we would say, in the name of God, *help us* if you can; but if you cannot, bear with us. Surely in our vigorous, constant, attacks upon all inward and outward sin, we *mean* no harm; we *do* no harm to you, no harm to the world. We claim it as the most exalted mission of an immortal mind, to summon the church of the living God to the deep experience, and the practical demonstration of Christian holiness. To utter this summons intelligibly, sincerely, affectionately, constantly, oh, it is a work worthy of a seraph from glory. May heaven grant this honor, yet, to thousands who are now trembling with alarm, at every call to an *immediate* experience, profession, and practice of the faith of our venerated founder.

We protest it is no new doctrine we are preaching, it is no new struggle in which we are engaged, it is no new victory we claim, it is no new profession we make; God is our witness for how many ages this very faith has been the faith of the living church, how long and fierce has been its war with the coldness, the unbelief, the worldly-mindedness, the corruptions of men; and yet how many and how glorious have been its triumphs. To these very triumphs every bright spirit in heaven is indebted for his crown, and upon the success of this very faith the salvation of the world depends. *This is the vindication of our zeal.*

SHE consecrated her *memory*, as well as other intellectual powers. This consecration implied three things: first, that we diligently improve it; second, that we commit to it only those things which we think will be useful; third, that we trust God when remembrance is necessary, and when we have done all that we can do, *just as we* trust him for guidance in reasoning or action. There is *such a thing* as a self-indulgent memory, which idly and unprofitably dwells on the past, vitiating the sacredness and good of the present moment.

PROF. UPHAM, in *Catharine Adorna*.

THOUGHTS ON THE REST OF THE HOLY SOUL.

No. V.

THE HOLY SOUL RESTS FROM CONFLICTS WITH PROVIDENCE.

SIN is war. It is not only war against God's character, but against his commands; not only war against his commands, but against his providential arrangements. God has one way and plan of arrangement; the sinful man, who is in a state of rebellion against God, has another plan. The centre of God's arrangements is benevolence or the love of all; the centre of the sinful man's arrangements is selfishness or the love of himself. Radiating from such different centres, the plans which are formed continually come in conflict. Under such circumstances it is impossible that the sinner should have rest. Finding himself face to face in opposition to what God has determined, and thus in conflicting lines of movement, he is continually met and counteracted, continually smitten and driven back. His life is a warfare commenced and carried on under the most hopeless circumstances, a warfare attended every where and unceasingly with discomfiture and suffering.

2. On the contrary, the man who is united with God in the possession of a common central feeling, is necessarily united with him, in all the movements and arrangements which he makes. In other words, he rests from the perplexities and uncertainties of making his own choice, by accepting, under all circumstances, the choice which his heavenly Father has made for him. With the exception of sin God's choice never varies, and never can vary, from the facts and incidents of that state of things which now exists. And it is this choice, however painful it may be in some of its personal relations, which the godly man takes and sanctions as his own. So that his choice being already made by the unvarying adoption of that which is from God, he may be said not to have any preference of his own, but to rest from his own choice, that he may repose in God's choice. And God's choice is only another name for his Providence. There is, therefore, no conflict. There never can be any.

3. God's providence extends both to things and events. Inanimate nature, even in the lowest forms, is under the divine care. Not

a rock is placed without a hand that placed it. Not a tree grows without a divine vitality, which is the inspiration of its growth. Not a wave of the ocean rolls, without the power of God's presence to propel it.

God is thus the life of nature. He is also the life of events, including in that term human actions. There is no good action which is not from God. The wisdom of the Supreme mind is the good man's inspiration. And on the other hand, there is no evil action which God does not notice, and over which he has not some degree of control. The essence of evil actions, it is well understood, is the *evil motive from which they proceed*; a motive which is not and cannot be from God; but still God will not allow the action, which proceeds from the motive to take effect, except in the manner and the degree which pleases him. In other words, God has the prerogative, which can pertain only to an *infinite* being of overruling evil, and of bringing good out of it. So that there is a providence of evil as well as a providence of good. And hence the good man can be in peace even when the evil man triumphs, because he knows that the "triumphing of the wicked is short."

4. Again, God's providence is *internal* as well as external. He is the inspirer of the feelings of the heart, as well as the director and controller of outward events. Our thoughts and feelings are from God, so far as they are right thoughts and right feelings. Accordingly, the man who is fully united with God, rests from all anxiety in relation to the particular form or mode of his inward experience. Among the various thoughts and feelings which are right and good, he has no choice. For instance, he does not desire inward joys, nor great illuminations of mind, nor freedom and gifts of utterance; but desires and accepts only that degree of light and joy, whether more or less, which God sees fit to send. It is true we are directed to covet "the best gifts,"* but it is equally true that those gifts are the best *which God selects and gives*. In every thing, in gifts and the exercise of gifts, for time and for eternity, the wise man chooses for himself what God chooses for him: which is the same as to say that he rests from choice, or that he is without choice. God's providence is his guide.

* 1 Cor. xii. 31.

5. Rest or pacification in God's providences implies and secures the fact of rest or peace in other things, which are involved in his providences. For instance, he who is at peace with providence has rest from feelings of envy. This rest is not only the result of his disposition but the result of his position. As he is entirely satisfied with the portion which God has given him, he cannot envy the greater possessions of others.

He has rest also from easily offended and revengeful feelings. If he has been injured by another, he knows that his heavenly Father, without originating the unholy impulse, has seen fit for wise reasons to direct its application against himself. He receives the blow with a quiet spirit, as one which is calculated to strengthen his own piety, while he has pity for him who inflicts it. Considered in relation to himself, he accepts all, approves all, rejoices in all. In the remarkable language of the Apostle Paul, which precisely describes his situation, he is "not easily provoked; thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."—1 Cor. xiii.

L. M.

WHEN MAY WE BE SANCTIFIED WHOLLY?

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

It seems to be taken by all believers in experimental religion as a matter indisputable, that we must be sanctified wholly, or in other words, cleansed from all unrighteousness, before we can have admittance into the immediate presence of God and the holy ones that surround him. But the *time* in which this work of sanctification, or setting right, may be accomplished, is the point in question. We are told by some that it cannot be done until death dissolves the connection between the soul and body. They seem to think there is a sort of sinfulness in the body of which the soul necessarily partakes, as long as it is connected with it. But we would ask, is not the body the *servant* of the soul? The body of itself is but matter, and can therefore have no moral nature. We know that in its present state is more or less diseased and imperfect, and as a piece of machinery

is always liable to be getting an irregular motion, so that what is brought out through it, is very likely to bear marks of imperfection, through the operative — the soul, designed right, and only right. Our Lord, the great Proprietor, does not condemn the operatives for the imperfection of their machinery, provided they do all in their power to improve it and make the very best use of it, so far as they know, or can have the means of knowing. He knows how imperfect they found it when they were first put in possession of it, and though for a while in their disobedience they misused it, he freely forgave them all this, in the moment in which they promised from the heart to do it no more. Besides this, though the great wheels and bands of his general government cannot be changed or stopped for the momentary benefit of our small machinery, yet for our encouragement he has issued a declaration that we shall have a reconstruction of our injured frames, so that they shall equal if not exceed any thing of the kind that ever has come forth from his hands. Moreover, he calls these organizations, as they are, temples of the Holy Ghost, when the possessors of them devote them to only that use which he designed them for in their formation. Why then should one believe that being in the body makes sinning unavoidable? Those of us who believe that nothing, however imperfect it is, that we ourselves cannot remove, can be an obstacle in the way of the mighty working of God, lament that so many limit the Almighty by their unbelief as to the possibility of being made holy while in the body. Besides the risk they run of apostacy from Christ, (for one sin makes way for another,) they suffer a great loss by contracting the work which would be done for them while here upon earth, would they but give God their confidence in the matter! And as a result, this world suffers a great deprivation in want of more holy men and women.

If, then, entire sanctification can be experienced before the time immediately preceding death — if we may be preserved blameless in this life, at what period in religious experience may this great *grace* be obtained? There are those who tell us that conversion *cannot* be experienced without entire sanctification coming with it. Say they, God does not call for half a heart; and who can give half a heart? We are sure that God does not call for half a heart, neither can we give him any thing short of the whole heart, for he will receive nothing short of the whole. But the heart is not to be measured by cubic

inches, though we are under the necessity of using language, when speaking of it, which implies tangible measurement. Our chief reason (aside from the Scriptures wherein we find *Christians* exhorted to seek to be entirely sanctified) for believing that entire sanctification is not accomplished simultaneous with the forgiveness of sins, is drawn from the nature of the mind and its mode of operation. As truly as God has formed these minds, and given them their laws of action, so truly does he operate upon them, ordinarily at least, in accordance with the laws which he himself has established. We see the law of progress — of gradation in the world of mind as clearly as in the world of matter. "First the blade, then the ear, then the ripe corn in the ear." The soul in its first conviction, feels chiefly a sense of guilt on account of actual sin; and the strongest point in the mind, when it for the first time determines to obey God at the loss of all things else, is a determination *not to yield to inducements to sin in outward action*. It determines in favor of righteousness with the whole heart, so far as it is taught by the Spirit at the time. And how can it go any farther? "Spiritual things are spiritually discerned." We know that God might give us a discovery of ourselves sufficient to lead us to secure the accomplishment of the whole work at once, if he saw it to be for our greatest good. But our first reason for believing that God calls us to himself by progressive steps, is, that he acts upon our minds agreeably to their mode of operation, according to his own laws which he has applied to them. And yet, each of these steps is complete in itself — each is finished or completed in some one instant, however gradual may have been the approach to its completion. Without especial interposition, not many of us could bear at first to see much more than the condemnation for actual sin.

We need to see enough of our guilt not only to make us cry in earnest for forgiveness, but to make us appreciate the pardon when we get it. And so of depravity. We must see our disease to some degree of its depth in order to make us realize the greatness of the cure, that the Divine Physician may have the honor of the cure, and that we may have a motive of sufficient weight for using preventives, lest we contract the disease again. Our heavenly Teacher does not put too much upon us at a time. In my own case I have reason to think that despair would have had my soul for its victim, had I seen

my depravity at the time when my actual sins were brought before me, as I did afterward. I had not then learned by actual realization how to get forgiven, much less nearer should I have been to seeing how to believe for entire cleansing. Afterward, when I had a sense of the actual sin which I had committed after my conversion, and a sense of my depravity, too, I was better prepared for it. I could readily ask forgiveness and receive it; the second work only was then dark to me.

How do we get a view of sin but by having a discovery of its opposite — holiness? How then can an unconverted person, who has but just begun to see the spirituality of God's law, see the sinfulness of having an *inclination* even to disobey, sufficiently clear to make him appreciate the destruction of that unholy tendency, could it be done for him in that state? Those who have not gone through the process, know not what it is to will to obey God, and then find themselves inclined to wrong in that part of their nature back of the will, the propensities and affections which have in themselves an action independent of the action of the will.

Let it be noticed that we are speaking of persons who have retained fully their justification, and therefore do not sin willingly; they do not *yield*, in the proper sense, to their inducements to sin, but they feel the movement of the current that lies under the will. Their sinfulness is not *increased* by having this discovery of their moral disease, unless they pass by the remedy. Take for instance the inclination to think unholy thoughts — to think evil? Who can help sometimes thinking unholy thoughts if the mind is not wholly occupied with good? And what mind is so occupied, without intermission, unless it be a holy mind? A partially sanctified mind may restrain itself from action in the outward physical sense, better than in the mental sense. And yet it appears to me there is not moral power enough in a soul but partially sanctified, to do it wholly in either sense; the will yet finds itself enthralled to some degree by *irregular* emotions. But if the cure of this deep disease of our souls is rejected or neglected for a moment, after the discovery is made and the remedy presented, too, then actual and voluntary sin is committed. We have grounds for believing that in most cases there is delay in the matter, after the subject is brought clearly before the mind. But there may be those,—for my own part I doubt not but there are

some, who, as soon as they see their need of sanctification and their privilege of securing it, do enter into it at once by an unhesitating faith in the Lord Jesus Christ. Some within a day or week of their conversion. And we have no reason to doubt but there are cases where God in his work upon the heart, as in every thing else, makes exceptions to the common mode, when no space of time perceptible to us intervenes between conversion and sanctification in the complete sense. In all departments of his government, Jehovah shows himself the Law-giver by some such exceptions. And we know it is no matter of difficulty with him to supply the demands which departure from common laws may originate.

But our inquiry is not whether there are exceptions to the general rule. *What is the general rule?* We believe it to be that entire sanctification is subsequent to conversion, and that it would very soon follow it, did the justified soul retain and walk in the light of the first work without faltering. Before forgiveness of sins is obtained, the soul has to come to terms with its Maker, and promise to do not only what it then knows to be its duty, but what shall hereafter be made known to it. Hence, if this promise is kept, when it sees its duty and privilege to be made pure—saved from irregular and unholy action, the soul will attend without delay to its new instructions. If this were the course pursued, the time between conversion and entire sanctification would be but very short, for lessons from the Divine Teacher come full and frequent to attentive and obedient learners. Do not many lose their justification just here, in drawing back when they begin to see what they are called to? Certainly, if in the use of the term justification, we include favor for the present time as well as forgiveness for the past, sinning willingly cannot consist with it. And is not neglect of known duty wilful sin? Mr. Wesley says that he that does not go on to perfection, goes back to perdition. The life of many is spent in struggling between the two—not willing to go to perdition, and not altogether willing to be holy. Could such but know how easy is Christ's yoke when it is entirely on—how much more rapid is growth in grace after all opposition in the heart ceases, how soon would they abandon their indecision!

We would not disparage the work of conversion. It is a great thing, when in the way to destruction, to be turned about and set in the right direction; but it is a yet greater thing to have all the

powers made to lead on harmoniously in that direction without a jarring sound among them. The second work is greater than the first as the whole is greater than a part, however large that part may be. Those who live in a state of justification without wavering, live very near to God, and are but a step from the perfection of his love in their hearts. They have it whenever their faith is ready to receive it. God's work is done whenever ours is done, and not before ; but ours is not done until we do this one thing — give God the credit, or in other words, *believe* that he is doing for us, *while we are asking*, the very thing which he called us to come and have done. This is the last step in coming to God for any blessing, and we have not come *unto* him, though we may have come *toward* him, until we take this last step. O that those who are deferring this act of faith to the dying hour, or to some future time, would begin to inquire, why not now, my soul? *Why not now?*

A STUDENT.

THOUGHTS ON THE NATURE OF ENTIRE CONSECRATION.

MUCH is said in conversation, and much expressed in prayer, with regard to entire consecration to God ; but it is to be feared that the *nature* of consecration is duly realized by but few. What is real consecration to God ? Real consecration to God does not consist in any expression of attachment to God or to his cause ; neither does it consist in any set of words, however well or strongly expressed, with our names solemnly affixed ; although this should be done to stand as a witness for God, and as an incentive to our own faithfulness. It does not consist in being devoted to any sect or party, or to our own personal holiness. Nor does it consist in public or private worship — nor in reading and meditating on the Scriptures — nor in the abandonment of all outward sins. But it does consist in giving up our entire being, soul, body and spirit, with all we have and are to God, *to be used in his service, and for no other use.*

The vessels and utensils of the temple were all consecrated and set apart, not to decorate the temple, but for its *use*, and for *no other* purpose ; and as they were consecrated to a holy use, they were

relatively holy, and it would have been manifestly impious to have applied them to any other use. The Christian who consecrates himself to God, is not only relatively holy, but inasmuch as he is "made a partaker of the Divine nature," he is really holy. We can then see if we are holy and consecrated to the *service* of God, what is the *nature* of entire consecration; it is in being set apart by our own voluntary act to be employed in the service of God, and in no other service.

No consecration can be acceptable to God that is not entire, and that which separates us forever from the service of the world — for, "whether we eat or drink," or any thing else, we are bound to do all to the glory of God. In view of the nature and extent of entire consecration to God, it is one of the most solemn and important acts which a creature can perform; yet it is absolutely necessary to a Christian's becoming holy. The service of the world is wholly incompatible with the service of God. "Ye cannot serve God and mammon." How important for all professing holiness to look well to their consecration vows, and not be guilty of imposing on themselves, and of mocking God. Dear reader, have you entirely consecrated yourself to the service of the Lord? U. BROWN.

AUGUSTA, N. Y.

JOURNEYINGS TO MOUNT ZION.

EXPERIENCE OF CHRISTIANS.

August 24. — From the experience of Christians generally, and from the particular experience of our class this morning, we judge that the experience of God's children, in all ages, is very nearly the same. The experience of one corresponds with another, and the general purport of each and all is rather remarkably similar. We pass through the same trials and temptations; have somewhat the same difficulties and conflicts; have the same comfort and cares, the same joys and griefs, and share the same glorious heaven of rest at last, in the end of our pilgrimage.

"Before our Father's throne, we pour our ardent prayers,
Our hopes, our fears, our joys are one, our comfort and our cares;
We share our mutual woes, our mutual burthens bear,
And often for each other flow, the sympathising tear."

But it is very consoling to the weary and toil-worn pilgrim to look forward to that better land, that blessed country, where

“From sorrow, toil and pain, and sin we shall be free,
And perfect love and friendship reign, to all eternity.”

SEASONS OF LIGHT AND DARKNESS — JOY AND SORROW.

August 31. — There are seasons when Christ deigns to feast with his saints, upon joys “well refined,” and there are seasons, again, when we greatly “hunger and thirst after righteousness.” We have passed through these seasons of light and shadow, joy and sorrow, clouds and sunshine. At present I feel my great need of the blessed Comforter, and the consolation of His grace. A passing cloud has seemed to intervene between God and my soul; but not between him and our faith. Our trust is unshaken in the living God. We have not lost, as we believe, any thing whereunto we have attained. When we look back upon the days of our childhood, when we first met the children of God in the class room, and then remember our present state of grace, O how are we astonished, how enraptured! O help me to magnify the grace of God! That was a season of small things — “weak and feeble was the day” — but that we should now have to speak to, and teach fathers and mothers in Israel in the class room, in “the deep things of God” — of his sanctifying grace to me — instead of looking up to *them* as pillars in the church, replete in all the will of God, leading the way and instructing the younger “as babes in Christ,” is a matter to me of profound wonder and astonishment! I speak in great humility, and while I speak of these things, I speak not in any wise to condemn our brethren, or commend myself, but that speaking of God’s goodness, I may magnify his name and place some incentive before believers, that they may “perfect holiness in the fear of God.” The Lord make me even more exemplary, holy and useful. Though first of all the class to acknowledge the higher joys of a life of perfect faith and love, may I not be the only one to feel, and know, and acknowledge Him who cleanseth from all unrighteousness.

CHRIST OUR FOUNTAIN.

September 3. — I see no good reason now why Christians may not enjoy much as well as little — why they may not enjoy *all* that God

wills they should, as that they should enjoy *any* — that they should drink from the fountain, as much as from the streams which proceed from that fountain. Christ is, to all his believing children, the fountain of all blessedness, and joy, and peace. And if we abide in him and he in us, we may ask any thing in his name, “and he will do it.” Let us ask largely, therefore, “that our joy may be full.” O that he may be in us “a well of water springing up into everlasting life.”

“In Christ all truth and grace reside,
His goodness is a flowing tide.”

TRUST IN GOD.

September 7. — I can truly say this morning “though the earth should be removed, though the mountains should be cast into the depths of the sea and the waves roar with the swelling thereof;” yea, more — though this world should be dissolved and the heavens pass away, so that there shall be found no place for them, yet can I trust a faithful Lord and praise still the Rock and God of my salvation. I feel assured that God is mine and I am his, and can most confidently trust him for all that is to come. God is faithful and “not slack concerning his promises as some men count slackness.” Our feet shall be immovable as the Rock of Ages so long as we implicitly rely upon God, and trust in his redeeming grace. They that trust in the Lord shall be made as Mount Zion, that cannot be removed. Blessed are those whose faith hath saved them this far; more blessed still those who are faithful to the end. If we are faithful to ourselves, thy promises, O Lord, are faithful to us, and will abide for ever.

“Faithful, O Lord, thy promises are
A rock that cannot move.”

“Trust, therefore, in the Lord with all thine heart” — “trust and not be afraid.” “Blessed are all they that trust in Him.”

URBANA, Ohio, 1850.

I. N. K.

UNTIL we can make a clear distinction between head knowledge and heart experience, we may easily mistake our own works for the work of religion; which, though wrought in us, is not of us.

DILWYN.

TO THE EDITOR OF THE GUIDE: — In looking over some numbers of the Guide, published some time since, my attention was attracted by the poem, entitled "PRESENT EXPERIENCE." The perusal of it revived the impressions, which I recollect to have had, on reading it when it was first printed. It seems to me, that there is great poetical power as well as great truth in this poem. I think you would please and benefit many of your readers by placing it before them again. Perhaps it will remind the gifted authoress, that a pen, which can be so well employed in the cause of holiness, ought not to be idle.

K.

PRESENT EXPERIENCE.

LORD! I am still!

I have no prayer to offer unto thee,
Save that my heart doth say unceasingly,
"Do thou thy will!"

Thou know'st I could
Not ask exemption from the ills of life,
For I have found that "all," with sweetest strife,
"Work for my good!"

I had been led
To mourn o'er what thy Providence disclosed;
The adverse fate, that daily toil imposed
For daily bread —

The keener smart
Of separation from a lawful good,
(A cherished gift,) which seemed as though it could
But break this heart: —

I can recall
When I was restless — wearied of the state
Of those who seem only to "stand and wait,"
Yet hear no call!

But now I find
I can retain no more this view of things,
For each development of time still brings
GOD to my mind.

To human sight,
The fires still blaze beneath me and around :
But I have proved they have no power to wound
The heart that's right.

Either God's will
The innate fury of the fire destroys,
Making the flame innocuous, by that voice
That governs still —

Or he imparts
The famed asbestos' charm to foil its power,
And makes my weakness, in the trying hour,
Proof 'gainst its darts, —

Or else to share
The suffering which my much-loved Master knew,
He nerves with martyr-faith, one of his "few,"
All pain to bear.

Heart, then be still !
'T is God who works in each or either case :
He only asks of thee this prayer to raise,
"Do thou thy will !"

E. M. B.

ENERGY.

ENERGY is omnipotent. The clouds that surround the houseless boy of to-day are dispersed, and he is invited to a palace. It is the work of energy. The child who is a beggar this moment, in a few years to come, may stand forth the admiration of angels ! Who has not seen the life-giving power of energy ? It makes the wilderness to bloom as the rose, whitens the ocean, navigates our rivers, levels mountains, paves with iron a highway from State to State, and sends thought, with the speed of lightning, from one extremity of the land to the other. Without energy, what is man !

CORRECTION. — The leading article in our January number, should be entitled CONVERSATION, not CONSECRATION.

THE GUIDE TO HOLINESS.

PLEASING GOD.

No. 8.

COMMENDATION.

MEN are pleased when we commend them; they listen with satisfaction when their character, conduct, or abilities, are favorably spoken of. Are we equally sure of pleasing the Lord in this matter? The soul that is truly given to God, will wish to urge its inquiries in every direction, and ascertain whether it is really pleasing him *in all things*.

The love of approbation is one of the innocent propensities of our nature, but like all the rest, has become inordinate in its demands. It is the work of grace, not to banish, but to restore this propensity to its proper position. It certainly has its use, or it would never have been given us. Indeed, we cannot easily estimate its immense power in restraining men from open sin; and when, by the purification of the heart, it is no longer needed as a restraint, we could not wish to see it quite annihilated. But in such cases it is so transformed that one would hardly know it. Instead of being a purely selfish impulse, ending in your own gratification, it has become a generous feeling. Mrs. Hemans once said, that fame, to a woman, was only a *reflected pleasure*. Meaning, that it is a thing which she does not naturally aspire after, and enjoys chiefly on account of the gratification it may afford to those she loves. So the heart that is truly purified, receives commendation with a pleasure in being enabled to afford satisfaction and encouragement to others — at the same time referring all to God.

Some perhaps will say, that we should never commend one another.

Dr. Payson writes thus to his mother: "You must not certainly, my dear mother, say one word which even looks like an intimation that you think me advancing in grace. I cannot bear it."* It seems he had not, at that time, fully learned to give all the glory to God. If the Christian cannot bear praise, it is because he forgets that *grace is grace*. "For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

But go back with me a few centuries, and I will show you a man who was not afraid to praise his friends — nor were they at all injured by his praise. Yea, more, he could commend himself, yet feel no movement of pride. The apostle Paul could tell the Christians at Corinth, that they abounded in every thing; in faith, utterance, knowledge, love, and that they came behind in no gift. To the good people of Thessalonica he could say, "Your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth." Moreover, not content with telling them of their excellence, he said he had been boasting of it all round in the other churches. 2 Thess. i. 4. Not only so, he spoke with the utmost freedom of his own gifts and graces, and set himself up as an example, which he begged them to follow.

How was it, that the apostle could praise his friends without flattery, and they could receive it without harm? They must surely have been very different from Christians of the present day. What should we think, if our religious teachers should say, "so walk as ye have us for ensamples." "We would that ye were not only almost, but altogether such as we are." "Those things which ye have both learned, and received, and heard, and seen in us, do." But Paul and his associates could speak thus; how was it?

I would that we were not only almost, but altogether such as he was, and then we should know! Paul and his converts believed and realized, that every good thought and feeling was the work of the Spirit — that he wrought in them both to will and to do. Habitually bearing this great truth in mind, it was easy to give and receive praise; for they always meant to exalt the giver, and not the recipient. Indeed, Paul does not directly commend them, but thanks God for the

* See "Memoir of Payson," page 215.

grace given them. Herein is a model furnished us, by which we may know both how to commend, and how to be commended. Let us learn with the apostle to *thank God*, instead of *praising men*.

But until Christians have made considerable advance in the divine life, it is hardly safe for them to speak much even of God's gifts, lest it should awaken pride instead of gratitude. Indeed, to speak of themselves at all, is very apt to nourish that inordinate self-love, which it is their great business to crucify.

But those who commit themselves entirely to the care of the great Physician, and are intent upon being made whole of whatsoever disease they have, can speak of the state of their spiritual health as freely as they would of their bodily health. They can mention their favorable and unfavorable symptoms, and congratulating each other on being in the hands of such a skilful Physician, delight in recounting the wonderful cures he has wrought.

How did it affect the Corinthian and Thessalonian Christians, to have Paul speak of their gifts and graces? No doubt it gave them great pleasure—but it was an innocent pleasure. Their hearts responded to his, "Thank God!" Oh how truly, how deeply they felt, that it was all of the Lord! How they must have adored the sovereign mercy, which had "Brought them up out of a horrible pit, out of the miry clay, and set their feet upon a rock!" They felt, as they do now in heaven, like casting their crowns at his feet, and saying, "Unto him who hath loved us, and washed us from our sins in his own blood, to him be glory and dominion for ever and ever!" They ventured to believe, that He who had begun a good work in them, would perform it. They were encouraged; "Can Paul see that we make progress? then let us press on!"

I suppose the good Thessalonians were accustomed to seek continually the guidance of the Holy Spirit, and, therefore, expected to go right; and were not surprised when their course was approved. I suppose they asked to be filled with the Spirit, and were not surprised that the fruits of the Spirit appeared. They knew that God had promised to write his law in their hearts; they pleaded this promise and it was fulfilled to them. No wonder their faith grew exceedingly. Thus habitually relying on the Holy Spirit for every right feeling, and thus receiving of his fulness, and grace for grace, they could hear the apostle say, "I thank God that your faith groweth

exceedingly," and not think of taking the credit to themselves, any more, than if he had said, "The vines in your gardens grow exceedingly." In both cases they planted and watered — in both it was God who gave the increase.

O the beautiful simplicity of holiness! God is every thing; self is nothing. "Where is boasting, then? It is excluded." God is recognized as "the author and finisher of our faith" and its fruits; "For of him, and through him, and to him, are all things; to whom be glory for ever!" S. J.

THOUGHTS ON THE REST OF THE HOLY SOUL.

No. VI.

THE SOUL IN PEACE IS THE KINGDOM OF GOD.

THE term KINGDOM is relative in its meaning. It implies the idea of a governor, as well as of that which is governed. Accordingly it is not only the place where the king dwells, but the place of the king's authority. It is not only the king's home, which is the original meaning of the term, but the place which the king rules over.

2. In a certain sense God rules every where. There is no place where he does not dwell. Nor is there any place, which excludes his authority. He rules in hell as well as in heaven. He rules also over all earthly things; over things material as well as immaterial. He rules over men.

3. But ordinarily, when we speak of God's kingdom on earth, we mean his *spiritual* kingdom, the kingdom of mind and not of matter, the kingdom of hearts and not of outward forms and localities. In the higher sense, then, God's kingdom is the *human soul*. The divine throne is erected in man's spirit. The soul of man, a fit subject for the divine administrator, always is, when renovated, and always ought to be, *God's kingdom*. Hence the remarkable expressions of the Saviour: "THE KINGDOM OF GOD IS WITHIN YOU."

4. But in speaking of the human soul as a fit subject for the divine administration, and in saying that it *ought* to be God's kingdom, we imply, that under certain circumstances by doing or being what it ought not to do or ought not to be, it is not God's kingdom. And

thus we come to our proposition. It is the soul IN PEACE, (that peace which the Saviour speaks of when he says, "Peace I leave with you, *my* peace I give unto you,") the soul *in peace* and not under any other circumstances, which constitutes, in the truest and highest sense, the *kingdom of God*.

"For thus saith the Lord God, the Holy one of Israel, In returning and rest shall ye be saved. In quietness and confidence, [that is to say, in the *quietness and peace of faith*,] shall be your strength." Isa. xxx: 15.

5. A soul in peace is the true kingdom of God among other things, because *it recognizes but one authority*. Its eye is "single;" looking in one direction, and having knowledge of but one master. It feels the deep import of the Saviour's words, "Ye cannot serve God and Mammon." And while it recognizes but one authority in distinction from a two-fold or divided authority over it, it cheerfully submits to that authority and harmonizes with it.

On the other hand, a soul not at peace is one, which is rebellious against its rightful master; or which wickedly proposes to serve two rival masters at the same time.

6. Again, a soul in peace is the kingdom of God, because *God rules in it and over it*. It is true, his government is sustained, not so much by positive and outward enactments, as by the perfect adjustment of affectional and moral relations. But still it is a true government, although carried on less by force than by the truth mutually communicated and received, and by love harmonizing with love. In the truly peaceful soul, the life of God, including that which is perceptive as well as that which is affectional, seems to be reflected in the life of the creature. God is not more a living speaker to the soul than the soul, in a state of peace, is a living auditor. Moment by moment he communicates his will inwardly by a spiritual operation; and the intimations of his will are obeyed by the soul which receives them, in the very moment of their communication. And this divine obedience is the obedience of harmony rather than of compulsion; the obedience of a subordinate nature yielding to and mingling with a higher and origination nature, through the influence of that beautiful attraction which always exists between kindred natures. But it is still that true and perfect obedience which God approves.

7. In the third place, the soul in the state of true peace or rest is the kingdom of God, because it constantly renders him the highest homage. And it does so, because its state of peace or rest is the result and may be said to be the completion of every other state. It is not necessary for a soul in such a state, to make costly sacrifices, to go to distant places, or to bow in temples, as if the true homage of the heart could be rendered only or chiefly by outward acts. Wherever it is, it is itself the highest worship and homage of God. The Infinite Mind delights in it, as a soul continually offering to himself the highest reverence and praise. The state of holy peace is more than that of penitence, because, although penitence implies a sorrow for sin, it does not necessarily imply a conquest over sin. It is more than good desire, because such desires are not acceptable in the sight of God without faith attending them. It is more than faith, because it is the end of which faith is the means or instrument. It is more than gratitude, because it includes gratitude as a whole includes a part. It is the result, the expression, the completion of the whole.

He, therefore, who is in true peace of spirit, is a continual worshipper. He is himself his temple; and his heart is his altar. The fire is always burning, — the incense always ascends.

8. It remains to be added, that God, in being restored to the human soul and made at peace with it, not only sets up his kingdom in man, but in other things with which man is essentially connected. When the kingdom of God is restored in the human heart, it is restored every where. It should not be forgotten, that the world in all its varieties, is but one system; a connection obviously running through all its parts; each part being sustained by and harmonizing with the others. The mineral kingdom has a definite relation to the vegetable; the vegetable to the animal; the animal to the sentient; and the sentient to the moral. They expand and develop themselves in progression, and with an infinity of ties and relations. They are parts of one great and harmonious system of arrangements, conceived by one perfect wisdom and sustained by one perfect love. The completion of all is in man. He stands at the head; and if all are made for man, it is equally true, that man is made for all.

Time and God's grace will make this great truth better understood

than it is at present. There is no isolation in the universe, except what is made by sin. There is a true and noble sense, in which Adam and all created things around him were one. There is a sense in which Adam and all his posterity were one. There is a sense in which Christ, the second Adam, and all his redeemed children are one.

All nature, feeling the invigorating and restorative power of the head, with which it had suffered in its fall, will wipe away its tears and put on its smiles whenever man arises from the dust. Beauty will return with life. The cessation of mental death will be crowned with the return of physical health and strength, which will be experienced in outward nature as well as in man's person. The curse of "thorns and thistles" will be revoked, because man, on whose account it was inflicted, will be restored to favor. "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree. The trees shall clap their hands; and the hills and the mountains shall break forth into singing."* Fear shall be taken away from the beasts of the field. The bond of union, beginning with man in his restoration to God, will extend every where. The infusion of love flowing from God to man will be felt in every part of creation. The birds will sing with a happier note. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."†

" See truth, love and mercy in triumph descending,
And nature all glowing in Eden's first bloom;
On the cold cheek of death smiles and roses are blending,
And beauty immortal awakes from the tomb."

O for that fresh and childlike faith, that trust in God which is unquestioning and instructive! That certain hope, that consciousness of acceptance, which study cannot regain, nor any diligence in outward effort, when once the soul has ceased in childlike simplicity and fulness to rest on its Redeemer! — *Independent.*

* Isa. 55: 12, 13. † Isa. xi. 6.

FULNESS OF CHRIST.

A Fountain Opened. — ZACHARIAH IX. 1.

CHRIST being compared to a fountain conveys the idea of *abundance, fulness*. A fountain is not limited in its supplies, but is always full, always abundant. It is hence an expressive emblem of the *fulness that is in Christ*. "In him ALL FULNESS dwells."

1. The fulness of the Divinity. "For in him dwelleth all the fulness of the Godhead bodily."

2. The fulness of the Spirit without measure. "For God giveth not the Spirit by measure unto him."

3. The fulness of grace. "Ye know the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might become rich."

4. The fulness of love. "That ye might be able to comprehend, with all saints, what is the breadth, and height, and to know the love of Christ, which passeth knowledge."

5. The fulness of creative power. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible — all things are created by him and for him."

6. The fulness of executive power. "The government," i. e., of the universe, "shall be on his shoulder." "By him all things consist."

7. The fulness of judicial power. "The Son of man shall come in the clouds of heaven, with great power and glory; and the dead, small and great, shall stand before him to be judged."

8. The fulness of atoning power. "Jesus died for all." "He bare our sins in his body on the tree." "He gave himself for us." "He died, the just for the unjust, that he might bring us to God."

9. The fulness of joy to all who believe. "In thy presence there is fulness of joy." "In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it: and the Lamb is the light thereof."

In all these respects, and in many others, there is infinite fulness

in Christ, an overflowing abundance. Whether it be the fulness of his grace, or the fulness of his love, or the fulness of the atoning efficacy of his blood, each and all of them are ample enough to include the whole human race. Could it be that the myriad nations and tribes of men who have lived and died within the past six thousand years might rise from the dead, and with the eight hundred millions now living, and with the uncounted millions that are to exist to the end of time, — could all these, a multitude which no man can number, gather and stand around him, as an army of weary and perishing pilgrims in the wilderness around a health-giving and refreshing fountain of waters, it would be found that the fulness of grace treasured up in him, and flowing from him as from a fountain, would be more than sufficient for all; that the fulness of his love likewise flowing from him, would more than surround and bless all; and that the fulness of his atoning blood, flowing from his bruised body, would be more than sufficient for the salvation of all. Not one of the million millions of human beings that have breathed, or will breathe, need perish through lack of fulness in him. We speak of the fulness of the ocean, — the fulness of the sun, that floods creation with its beams; but the fulness of Jesus is the fulness of immensity, it knows no bounds or limits.

There being infinite fulness in him, he is able of course to *impart* as great a fulness of peace and joy and happiness, as any creature is capable of receiving. “And of his fulness have we all received, and grace for grace.” He not only forgives, but he “freely” forgives. He not only gives but “gives liberally,” to all who ask wisdom from him. He invites to the waters of life, to eternal blessedness and love, not one family, tribe or nation, but *all* the nations, *every individual* of mankind. He not only gives life, spiritual and eternal, but gives it “more abundantly.” And so of every grace and blessing. From his infinite fulness he communicates to those whom he hath bought with his own blood, the fulness of faith, love, and hope, and joy, so that their spiritual cup runneth over, and their spiritual thirst is more than allayed.

Weary pilgrim, hungering and thirsting for that which this world cannot give you; dying sinner, before whom yawns eternal destruction, come ye to the waters! incline your ear and come unto Jesus; hear and your soul shall live. — *New York Presbyterian.*

PERSONAL EXPERIENCE.

REV. D. S. KING: — The great revival in Cincinnati is remarkable for its influence on the Church. In our protracted meetings seekers of justification and entire sanctification have knelt together at the altar, and almost daily some of each have obtained. The first protracted meeting was at Wesley Chapel. Rev. R. S. Foster, its pastor, has been appreciated as a gifted and successful minister, but much perplexed, as his communication shows, on the subject of Christian Perfection. His brethren now glorify God in him. A few days ago he called and read a letter written to a venerated friend, who had inquired respecting his recent experience. This letter, with slight verbal changes as copied by him into his diary, he consents, with some hesitation, that I should forward to the Guide. In a note sent to me he says, "I consent to its publication only with the hope that it may do some good, and particularly to myself, by fully committing me, and thus sustaining me against temptation in the future. I cannot, for a moment, think of my great deliverance without the most profound gratitude to God, and to those who have in any way contributed to it — and likewise a strong desire to promote the work in every way to the utmost of my power."

M. H.

NARRATIVE.

IN the doctrine of holiness, as taught by our church, I had long been a professed believer. (I am not certain that I was a *clear* believer.) My faith was sufficiently strong to give me, at times, great uneasiness of mind, and cause me to make some effort for its attainment. These efforts often were greatly blessed to me, but I always failed to obtain. This continued a number of years. Eventually, when the work of holiness began to be more talked of and more extensively professed, from the fact that I had failed to obtain it, and because of indiscretions in the lives and language of some who professed it, and from heresies in the instructions of some who taught it, and particularly because I was myself somewhat spoiled with false philosophy, I imbibed a strong antipathy against the whole subject. This opposition of mind, unacknowledged to myself, increased and became more and more settled and deadly. Finally I could have no patience to hear the subject introduced. My whole mind recoiled at it, I felt contempt for those who professed it, and even carefully refrained from naming it in my prayers.

I could not entertain the thought of ever professing, and I scarcely

desired to enjoy it. Yet, during all this time, I was at intervals tremendously roused up, and convicted, but straightway relapsed again. During all this dark period I was not without religious comfort — often enjoying most sacred and heavenly communion with God — never wavering in my purpose, or for a moment renouncing my faith. But my mind was perplexed and confused and filled with prejudice, not against holiness itself, but against its profession, and particularly by myself. I once said to a dear friend who was conversing with me on the subject, and urging me to seek it, (she was one who I believed enjoyed it,) “if my enjoyment of it requires a *profession*, I do not desire it. I do not feel that I could receive it on such terms, or with such involvements.” So dark had I become — so dreadfully prejudiced.

During this period, as a consequence of this state of mind, and other causes, I became very much discontented with my position in the church — the ministry became a burden to me — not so much preaching, this I enjoyed — but the pastoral cares and burdens. I became complaining and anxious to retire — resolved at the first opportunity to avail myself and become a private local preacher. This was a season of great trial to me, and of many powerful temptations. I became at last completely wretched — more a slave than a child. It was manifest to me that in this way I could not live. Something must be done. In the time of my extremity deliverance came. At a lovefeast, at New street, (a colored church, and I had always doubted much the religion of these people) under the exercises of these simple, ignorant *Christians*, I was wonderfully blessed. My whole soul was stirred within me — my heart melted like wax — tears flowed profusely — I praised the Lord aloud. This was a great, timely, and permanent blessing. It continued almost without interruption up to the time which I am about more particularly to describe. My devotions became more spiritual, my duties more delightful, and my graces all acquired new life. In a word, I was greatly, *divinely* revived.

During this interval I was severely attacked with disease. I was brought low — for about one month prostrated on my bed — part of the time thought to be in a very precarious state, and for several days strictly kept from seeing any one. This affliction was blessed to me. My mind was gradually brought into a better, higher state. One night, about the time I began decidedly to convalesce, my mind

became absorbed in meditations of the goodness of God *to me*, and my great ingratitude *to Him*. I may say, "he made all his goodness to pass before me," and all my sinful *unworthiness* to pass before me. This exercise continued for several hours — more and more my soul became absorbed until at last my heart seemed to break and melt within me. I wept — I sobbed — I convulsed and cried out. O, what a blessing was it which I then received! I could no longer refrain. I awoke my dear Sarah unconsciously sleeping by my side, and told her what a great blessing I had received, and we wept and praised the Lord together. This was one of the most holy and heavenly influences I had ever felt on my heart. And now I began again to pant for holiness. My prejudices were not all gone, but they were greatly lessened, and I wrestled and prayed with new earnestness and desire for the victory.

As soon as I had sufficiently recovered to engage in public worship, which was about December 20, I commenced preparation for a protracted meeting in my charge. Meetings were increased — means multiplied. Sabbath before New Year's we commenced daily meetings. The Lord was propitious. The work progressed in the church. Many were revived, a number converted. My own heart shared largely of the divine manifestations. This continued until Thursday the 10th, when, at the evening service, the whole membership-present were invited to join the penitents at the altar in prayer for a deeper personal baptism, and for their unconverted friends. In this exercise my soul became peculiarly drawn out. Solicitude for my friends became intense, causing me to agonize with God on their account. I soon became unconscious of all that surrounded me, absorbed with my own suit. I had not been long thus engaged when my attention was, as it were, forcibly drawn to my own case. A reproving finger seemed to point to my own unfaithfulness, and imperfection of religious character as the cause why some of my friends remained unawakened, unconverted. Here my mind fixed; the impression becoming more and more distressing until a sense of my unworthiness — nay real sinfulness, became intensely painful — almost insupportable. Now I seemed again as with the pressure of an invisible hand forcibly conducted into the inmost chamber of my heart, and cherished sins and inward corruptions were revealed to me. How vile I seemed to be! What defilement covered my whole

soul as a mantle ! What a disparity between me, and what a minister of Jesus ought to be ! Never did I see inbred corruption in such a light before. I saw — I felt that this was not the highest state of spirituality. Holiness to the Lord was presented to my mind. I saw, I felt that it was attainable ; that it was possible to all, possible to me. Oh, how I desired it ! Now it seemed worse “ than death my God to love, and not my God alone.” But now came a struggle. The blessing seemed nigh me, within my reach, but how could I venture to receive it ? I, so unworthy. I, so likely to retain it but for a day. It seemed precisely what my case required. With new clearness its necessity and nature were manifested. It was plain, manifest, irresistible, that it was the will of God even my sanctification. I felt the truth of his promises. Faith, now how easy, how plain. I could believe, I did believe that my Heavenly Father was ready to bestow upon me the great blessing. But now the controversy was in my will. Could I, would I receive it ? Would I acknowledge it to myself ; would I confess it to others ? That blessing, after which I had often panted, and then again had almost contemned. Would I, now that my Saviour seemed ready to bestow it, and incur the responsibilities ? I wrestled and agonized on this point. The corruptions of my heart rose up still more distinctly to my view. The question then seemed to be, will you consent that Christ should take them all away ; and make you holy — give you a clear heart ? That was the naked point. It was plain ; a point of choice, of decision. It brought a struggle ; but thank God, I was enabled to say *yes*. When I came to this point I was calm. My agony had now subsided. It was a deliberate choice ; a choice that Christ should purify my heart, and a firm belief that this was all that was necessary, that if I would consent, he would do it.

Well, what then ? I will endeavor truly to describe the spiritual state and exercise which ensued. I give it no name, I cannot. It may be holiness. I find nothing remaining contrary to holiness. On making choice as above described, the first thing that I discovered was that I could no longer pray as before. The spirit of earnest entreaty and desire was entirely removed. I had no joy, no special manifestations ; not so much as usual. I was rather without feeling of any kind. My heart seemed completely emptied of every thing, even a sense of want. At this state I felt no alarm, I was satisfied,

I wanted nothing. A deep, immovable calm took possession of my heart. I have been happy a thousand times, but my present exercise was new and strange. It was rest, rest in God. Inward content: This state continued during the next day, with, I believe, not a fear, not the slightest disturbance. In the evening, with many others, I continued my effort at the public altar, but I could not pray. It was impressed upon my mind as distinctly as though I had heard a voice, that my prayer had prevailed — that I had been answered in the thing which I desired, though not in the manner I expected — that I ought therefore rather to praise than to pray; rather to confess than entreat. The witness had not indeed been given in the measure or mode anticipated, but a witness was given. Here again was a struggle between doubt and confidence, fear and assurance. "Is the work done?" my anxious heart inquired. Conflicting answers were returned. Fear said, doubtful — faith replied, "fear not; *only believe*." Here again the Spirit seemed to lead me into the inmost sanctuary of my soul — into those chambers where I had before discovered such defilement, and showed me that all was cleansed, that the corruptions which had given me such distress were dead — taken away — that not one of them remained. I felt the truth of the witness; it was so; I was conscious of it, as conscious as I had ever been of my conversion. A change had been wrought in my heart, a radical, conscious change. I was not only peculiarly exercised, but I was *changed*. I was a new creature; my heart had entered into new and higher existence. This was as evident as transition from darkness to light. Still I had no overflowing joy, no extatic rapture, no wonderful manifestations. I have had none yet. Four weeks have now elapsed; my mind remains in the same state, with scarcely a shadow of variation. This is one remarkable fact in my new life — it is even and sustained. I have been tempted, vilely tempted, but the adversary has found no response; I have had an easy and direct victory over all assaults. It was not with me as it was aforetime; faith brings me instant victory almost without a conscious effort. I scarcely hope that this will continue, but am in daily expectation of sore conflict. My peace continues — a deep, undisturbed, inward calm — a quiet content of the whole soul. I am now enabled to consecrate myself, *may I say fully?* to Christ, to be his. I am his. Glory to his name, I am his alone, his entirely, his for

ever! Glory to God for his "unspeakable gift." O may I continue in this blessed liberty, this divine freedom from sin.

I believe I can live in this state. I did not once believe this. It is questionable if I ever sincerely desired it. It seemed like being over much religious. Upon this point my mind is changed. I now fully believe it is practicable to lead a holy life — to enjoy entire freedom from all sin, and complete consecration to God. O how I desire it — and in my heart, by the grace of God I purpose it. May the Lord *Almighty*, in whom is all my strength, keep me himself unto final salvation.

To the praise of God I make this record. Painfully sensible am I of utter unworthiness. I have to contend with shame and confusion, and self-abasement every moment. The recollection of the past torments me. Myself I abhor as having loved corruption — but to Jesus be glory for ever. "Jehovah has triumphed, his servant is free." "In this place I stand and rejoice in hope of the glory of God."

What a wonderful deliverance the Lord hath wrought! Ought not I to praise him? Ought not I to publish this great salvation? What a rest he hath found for my soul! A rest of naked, simple faith. To him be glory for ever. Amen.

THE SLEEPER ON GALILEE.

MARK IV. 37, 38, 39.

THE storms were abroad, and the winds on the sea
Had rocked the rough cradle of dark Galilee,
Till the waters were fearful; and hoarse was the roar,
As the billows leaped outward and broke on the shore.

A frail bark was ploughing each hollow and steep,
Now mounting to ether, now lost in the deep;
Still vanquished, but turning anew to the strife,
Like the vessel of hope on the ocean of life.

And the cheek of the seaman at midnight grew pale;
And the prayer of the scorner was lost in the gale;
And the moans struggled up on the shuddering air
As some stout heart grew faint and gave up to despair.

Yet One in that tumult was sleeping the while,
And his cheek of peacefulness glowed to a smile ;
While the anguish that shadowed his forehead by day
In a dream of strange rapture had melted away.

He slept " on a pillow," and slumber was sweet ;
For faint were the eyelids and weary the feet
That had wept in the desert, and traversed the grove,
For the love of his mercy, the lost of his love.

A wail on his ear, and a hand on his arm —
" Ah, carest thou not that we die in the storm ? "
And scarce from that lip had the murmuring passed
Ere the brow of the sleeper was bared to the blast.

He breathed on the billows, they knelt in his breath,
And still was the heart of the ocean in death ;
And the pitiless tempest came mute at his nod,
And furled its dark wings in the presence of God !

The stars were in waiting, and full was the glow
As they thronged o'er the motionless mirror below,
And fearful ones whisper'd, " What being have we,
That reins the fierce tempest, and fetters the sea ? "

But He turn'd with a sigh to his pillow apart,
And the dream that was broken crept back to his heart :
And the word that had stilled, and the storm that had riven,
Alike were forgot in that vision of heaven !

HANNAH J. MEEK.

— *Christian Advocate and Journal.*

" If the preaching you hear does not meet the wants of your soul, if the preacher falls behind your views and experience, and seems to carry you back, instead of helping you onward, remember there are others in the audience who need that kind of instruction, who are not prepared for the kind that would help you, and endeavor to sympathize with the preacher and the hearers. Take the same attitude which you do when the impenitent are addressed."

PERSONAL EXPERIENCE.

BLACKSTONE, MASS., *March*, 1850.

DEAR BRO. KING :— The following is an extract from a letter received from Miss S. M. White. If you think it calculated to promote the cause of holiness, you are at liberty to give it a place in your valuable Guide.

Yours, in Christ,

J. L. H.

“DEAR BROTHER :—A fervent desire for the glory of God prompts me to comply with your reasonable request, and declare what God hath done for my soul. At a very early period in life my mind became the subject of religious impressions, and I became conscious that without a change of heart I must be for ever miserable. But as my religious privileges were few, and I received no religious instruction from any source, I soon began to consider religion as a subject clothed in gloom, and I resolved to spend my youthful days in the pursuit of happiness; vainly supposing that I should find it in the things of the world. I, therefore, closed the door of my heart against the tender Spirit, promising that when I was more advanced in life I would seek the pearl of great price. When I was about ten years of age a change took place in our family which removed me from the friends of my early childhood, and I began to associate with those who were several years older than myself; consequently while very young I was led to the party of pleasure, and as dancing was considered a graceful accomplishment, I was permitted to engage in that, and soon became an ardent lover in the amusement; and sought no higher pleasure than could be found in the voice of the gay and thoughtless.

When about fourteen years of age I attended a protracted meeting which was being held by the Congregationalists. I went to the place careless and unconcerned, but had not been long in the house before the Spirit of God found its way to my heart, and again knocked for admittance. I saw myself a guilty sinner; and felt that unless saved by grace, I was lost and undone. After preaching, all who had no objections to being conversed with and prayed for were requested to come forward. Several presented themselves as subjects for prayer, and as there was yet room the preacher came near to the place where I was sitting and asked the young lady who sat

beside me if she had any objections to going forward. She replied that she had not; and carelessly walked to the mourners' seat. I followed her, deeply concerned for the salvation of my soul. As I was spoken to upon the subject of religion, tears began to flow freely; and I felt that I wanted a Saviour, but feared I should not find him. My weeping attracted the attention of those who were laboring for the salvation of souls, and by them I was pointed to the Lamb of God.

But I was ignorant of the way of salvation; how to embrace Christ by faith I knew not. I could do nothing but weep continually before God. I returned home with a heart pierced through and through with conviction. On the day following I went again to the place of worship, and soon after I entered the house I was asked if I had been and poured out my soul to God in prayer. I replied that I was too wicked to pray. I could say no more, but tears revealed what language failed to express. Prayer was offered in my behalf. I earnestly supplicated the throne of grace, resolving that if I perished I would perish at the feet of Jesus, and while pleading, his love was shed abroad in my heart, and I was justified in his right. The change was great. I left at once my gay companions, and sought the society of the fathers and mothers in Israel.

I praise God that at that time there were a few who were willing to watch over the lambs, and impart instruction. During the two first years of my religious experience I made but little advancement in the divine life, and learned that to advance, we must perform every duty and move forward in all the ordinances of God's house. Two years after I at first felt that I loved the Lord, I made a public profession of my faith in Christ by being baptized in the name of the Holy Trinity. Soon after this, I began to feel that there were greater blessings in store for me, and there was in my heart an earnest hungering for holiness. I heard the sanctified speak of their joys, and I earnestly desired to be cleansed from all sin. I was ignorant upon the subject of sanctification, and therefore I improved every opportunity of conversing with those who appeared deeply devoted to God, expecting that I should obtain light, but I found that the great mass of professed Christians were as ignorant as myself, and as destitute of that inestimable blessing. I thought I saw the blessing, it appeared to me blessed, precious, and desirable above every thing else;

I felt that I could do no good unless I was holy in heart. I earnestly prayed again and again, and was yet unblest. The desired blessing was near, but how could I obtain it. O; how much do converts need to be instructed, and enlightened upon the great subject of gospel holiness.

For a long time I remained unblest when nothing but a present faith was wanting. But I praise God, that at length, while supplicating the throne of grace, I was enabled to grasp it by faith. I believed with all my heart, and the glory that filled my heart at that moment can never be understood except by those who have experienced it. I said salvation has come to my soul. I soared aloft as if upon the wings of an eagle, and commenced from that hour reckoning myself dead indeed unto the world. It was an instantaneous flow of light, and of glory that surrounded me. I rejoiced and praised God aloud. I felt that the change which had been wrought was as great as when I was at first justified before God, and I desired only to know and do his will.

No theme so deeply interested me as the subject of holiness. Every thing lovely and beautiful was concentrated in that. O, that I had then understood my duty of living from moment to moment as I have since learned it, then I might have been far in advance of the place I now occupy. But in an unguarded moment the enemy came, duty was neglected, and my joy was gone. The peaceful dove had taken its flight, and I was left to mourn on the account of my unfaithfulness. But during the few months that I had enjoyed perfect love, I had learned so much of its blessedness, and enjoyed so much of its power, that I could not be satisfied without a fulness. For eight years I lived without the blessing, sometimes enjoying a good degree of the presence of God, and then again I was far from God; and deeply do I regret that my life as a Christian has not been more uniform. During those eight years most of my time was spent in the society of those who were in the morning of life, and I am fully satisfied had I exhibited the principle of holiness in my daily walk and conversation, I might have been instrumental in the hands of God of leading many to righteousness. Often did I resolve again to seek until I again found the blessing. To converse with those who believed it was attainable gave me much pleasure; but I could not talk of it as when I enjoyed it. I once had an opportunity of conversing with

a preacher who appeared deeply devoted to God, but whose ideas of holiness were essentially different from what I had ever found among the Methodists. My heart was grieved, my resolution for the time slackened, but as soon as I began to enjoy more of God, I felt the same anxious desire for a clean heart. I sought earnestly for it, expecting that it would be the work of a moment, as at first; but there was something wanting; it came not. I began to pray that God would show me the state of my heart; and I found that I was worshipping created good more than my Creator. I earnestly besought God to dethrone the idols; although it was like plucking out the right eye, yet I felt that it must be done, or I was lost.

God heard my cry and came to my deliverance. One object after another was removed from my affections, till I felt that the last tie was severed that bound me to earth, and by degrees my enjoyment was increased, until my heart was again filled with the power of God. The day or the hour I could not tell when the work was accomplished, but I was satisfied in knowing that it was done. Glory! Glory! Glory to God in the highest; for that great love manifested unto me, in applying again the cleansing virtue of a Redeemer's blood, notwithstanding my unfaithfulness. I then saw the way in which I must walk, and it was truly a self-changing way, a way of humble submission and of implicit trust; and I commenced living from moment to moment on the Son of God, and, glory to his name, I have found no sacrifice so great, no cross so heavy, that the grace of God has not been sufficient. I am encouraged by the promises revealed in his word. I resort to them as to an untold treasure, and from God I witness a glorious fulfillment from time to time. O, it is precious, it is blessed, amid the trials and perplexities of life, to feel that God careth for me, that all is safe in his hands. Although the tempestuous winds of adversity may blow upon me my Father is at the helm, I will fear no evil. He who has thus far kept my soul in perfect peace will continue to be my strong hold, and high tower. One year has passed away since I felt the second time that the cleansing virtue of that precious blood was applied to my heart, and that I was wholly the Lord's, and I yet feel the sanctifying influence of His Spirit with me. I know that he who hath sustained me through the conflict of the past year and will continue to keep me while I sit at his feet and look to him for strength, for wisdom, and

for grace. Glory to God in the highest, for that never failing source of salvation. Through Christ I am abundantly blest, and hear him yet saying, come up higher; and by grace divine, my heart replies, I will go."

WATCH YE THEREFORE.

"To love and still offend? how can it be
That one who truly loves can e'er grieve Thee?"
O sin! how subtle is thy power, that yet
The heart all loving, can at times forget!

Methinks that *sin is oft the excess of good* —
Oh! if this truth were fully understood,
How would we watch o'er feeling, word, and thought,
Lest that which seemed all good with ill were fraught!

There's not a grace which God to us has given,
That sin may not pervert to turn from heaven;
Our hearts, though sanctified, can never know
Freedom from Satan's wiles till death's last blow!

Then, pilgrim, watch! still keep a single eye,
And by God's Word your every action try;
Wise above what is written dare not be,
Nor think that such is Christian liberty.

Faith may become presumption's deadly pride —
And hope to carelessness be close allied —
Distrust of self to dark despair may yield —
A wish to please lie in good works concealed!

Love without watch, most dangerous may be,
Unchecked, it runs to fond idolatry —
And Christian liberty, that crowning grace!
To Antinomianism vile gives place!

Fear not, yet watch! for though there's many a snare,
A Scylla here and a Charybdis there,
Our chart, the Bible, shows us how to steer,
How to escape each rock, each whirlpool near.

Watch, pilgrim, watch ! dream not that you may win,
 A state where you *have liberty to sin !*
Freedom from sin 's the truth that makes you free,
 And this indeed is Christian liberty. E. M. B.

New York.

WE ARE CREATURES OF HABIT.

GRACE in its operation does not violate natural laws or habits ; it only helps their possessor to control, regulate and perfect them. Hence persons professing holiness cannot be too diligent in their endeavors to break up evil habits and form good ones. Habits, more than anything else, affect our influence upon the Church and the world. Yea, more ; if they are inconsistent with the teachings of God's holy Word and Spirit, they affect our personal peace and enjoyment ; they weaken and hinder our faith, and cripple all our moral and intellectual faculties ; they have a tendency to sensualize our passions, pervert our will, sear our conscience and draw us again into bondage. How important then, is a due regard to our habits, both interior and exterior.

The command to "perfect holiness in the fear of God," will, if rightly considered, lead the truly consecrated soul to regard every little minutiae of life, because of its influence. "Perfect holiness !" What a term is this ! How full of meaning ! Yes, the work of holiness is to be perfected in all its parts. Not one of the least of these is our habits. The habit of thinking, of speaking, of acting just as the Holy Ghost teacheth, is of no small consequence. Oftentimes the *manner* in which we speak has more influence than the words which we utter. If we think first, and think rightly, we shall see the propriety of having regard to our manner of speaking. So of our actions ; if we possess an indolent spirit, or indulge our thoughts in running at random, we cannot exhibit a correct exterior in any of our doings. We are required to "lay aside every weight," as well as the sin that besets us, in order to run the Christian race. We may possibly creep or walk with weights attached to us, but we cannot obey the command to *run*.

I have often wondered how a person professing to enjoy sanctifica-

tion could be slack in the discharge of secular duties, — lie in bed late in the morning, — disregard physical laws in the indulgence of appetite, — expend more time and money in dress, equipage, &c., than is strictly necessary or for the glory of God. These things are “the little foxes that destroy the vines.” They are the things that detract from our influence, that mar our peace, and that weaken our aspirations after “all the fulness of God.”

If we would be “perfect and entire, wanting nothing,” there is much for us to do, and to do daily. Our religious habits, many of them, can be made better. We may contract the habit of believing more constantly, more strongly, more perfectly if we labor in grace to do so. Perhaps on this one point we may have been so defective that God could “not do many mighty works” for us, or through our instrumentality, “because of our unbelief.”

Dear reader, let the subject suggested by these humble remarks be followed out, and see if we cannot be better and do better than we have done; and may God in mercy “fulfill in us all the good pleasure of his goodness, and the work of faith” and every other good work, “with power.”

B. S.

CAN WE LOVE SUFFERING?

WE find the following remarks in the Christian Times, from the pen of one who has made the higher forms of religious experience a study — one to whom the readers of the Guide are largely indebted:

“There is a degree of union with the divine will, where we not only submit, but submission is our pleasure, our delight. Persons in this state are not insensible to sufferings. On the contrary, they feel them; probably as much so as others. But while they submit to them by enduring them with entire patience, they also in the exercise of a full and victorious faith, rejoice in them as expressions of divine will. They have learned to love the cross, as well as to bear it.

This state of mind may become invigorated and perfected *by habit*. It may ultimately become so well established and *strong*, that the effect of antecedent evil habits, which generally remains for a long time, and greatly perplexes the full sway of holiness in the heart, shall be done away entirely. And this is not all. In the course of time,

our perceptions of the transcendent beauty and excellence of the will of God may become so increased in clearness and strength, that the pleasure of doing and suffering his will, increased in the same proportion, may entirely absorb and take out our sense of suffering. The suffering will be lost in the joy."

THE following statement, taken from "Carnes' lives of eminent missionaries," furnishes a striking illustration of the view presented above.

Charles Spinola, the son of an Italian Count, was a man of powerful connections, by means of whom he could have risen to an eminent station in his own country. Counting these advantages but loss for Christ, he repaired to Japan, to labor as a missionary. After he had spent seven years in this field of service, persecution was commenced against converts to Christianity. He and seventeen other missionaries were burned at the stake. Previously he had been confined four years in a loathsome dungeon; from which he thus writes, at the close of his confinement.

"At last my hour is come — O Father! How sweet it is to suffer. I know it better by experience than it can possibly be expressed by words. O what a blessing will it be if next Easter I may be thought worthy to sing Hallelujah with the saints in heaven. The joy of my soul increases to be environed with flames for the love of Jesus Christ; I am unworthy I know of such a favor; but God's mercies are infinite, and possibly he may have pity on me.

Amongst my other distempers in prison, I had a fever, that continued for a hundred days, and had no means of relief all that while; at the same time my heart was so transported with joy, that I could not but think myself at the entrance of Paradise. I do not remember to have felt the like through the whole course of my life."

(Signed,
for his Redeemer."

"CHARLES, condemned to die

The bible does not undertake to teach all the truth. Our Saviour had to check himself sometimes, saying, "Ye cannot bear it now." There are some things in John, which will be understood when Christians have grown up to them. — *H. W. Beecher.*

THE GUIDE TO HOLINESS.

PLEASING GOD.

No. 9.

GIVING AND RECEIVING REPROOF.

THE dislike of reproof is perhaps as general as the desire of applause. This betrays the fact that men are not sincerely and earnestly seeking to be perfect. If they were, they would feel greatly obliged to any one who should be the means of opening their eyes to a defect — even if it were not done in the very gentlest manner. Wilt thou be made whole? Welcome even a rough physician, and swallow the bitter potion which thy case may require.

To administer reproof in a proper manner is a difficult and delicate task. By this I mean, reproving in such a way, as shall inflict the least pain, and effect the greatest amount of good. Truth, however unpalatable, will generally be well received if spoken in love. We see how it is in the case of a judicious mother; she has frequent occasion to reprove, but she does it with tenderness, and it operates kindly. Now let us all cherish a sincere desire for each other's advancement in moral worth, and it will greatly lessen the difficulty of giving reproof.

In order to please God in the discharge of this duty some preparation is requisite. It is a task we are reluctant to perform, and the tempter often suggests that it will be of no use — that our offending brother is not prepared to receive reproof. But as much preparation may be needed to give, as to receive.

In the first place, we must see to it, that we ourselves are free from the fault we would correct in another. — Mat. vii. 5.

2. Let us not reprove till we have first prayed for the offender.

3. Let reproof be preceded by commendation. When Paul felt called upon to censure the Corinthians, he began by commending them. When the Saviour sent a message to the church in Ephesus, he made mention of all that was good among them, and then added, "Nevertheless, I have somewhat against thee." If we do not soften our admonitions in this way, the delinquent is likely to be offended, or disheartened. We wish not only to produce conviction, but to encourage reform. To say to an individual, "You are greatly wanting in knowledge and virtue," is not so wise as to say, with Peter, "Add to your *faith*, virtue; and to virtue, knowledge." The encouraging words of Christ to the church in Philadelphia were, "Thou hast a little strength, let no man take thy crown." He never quenches the smoking flax.

4. We must not tell people their faults till we love them. It is not likely to do much good, and the reflex influence will be unfavorable. If we cannot speak the truth in love, it is better not to speak at all. "But," you say, "love is blind." Yes, love has been blind since the fall. Since it has broken away from the great centre, and each man has made a centre of his own little miserable self, love has been blind. But when an individual is truly renovated, the same light which shows him his own defects, reveals in some measure the defects of others. "Loving them in and for God," he desires their highest good; he feels that their improvement, and well-being every way, is quite as important as his own — that they should please the Lord, is just as desirable as that he himself should — he wants God to be glorified in the perfect obedience of others, as well as in his. This solicitude makes him pray for them — that the Lord would perfect that which is lacking in their faith, and correct whatever is wrong in their practice. Love then is no longer blind; the quick-sightedness, which it lost in the fall, is restored.

If your heart be right, you look upon yourself as "a sinner saved by grace," and you regard the rest of the dear family in the same light. You know, and deeply feel, that every thing good in you is the work of the Spirit, and every thing wrong is the result of a natural tendency to evil; you think the same of others. You feel in regard to the spiritual health of a Christian friend much as you would concern-

ing his bodily health. There is a hereditary disease about him, which has been subdued by the great Physician, and you are rejoicing in his convalescence; but you rejoice with trembling, for the disorder may return. How natural it is for you, with such feelings, to notice the first unfavorable symptom, and to point it out! You cannot rest till your friend is "every whit whole." Let all the church feel thus, and how easy it would be to administer reproof! O love, thou art indeed the fulfilling of the law, the solvent of all difficulties, the remedy for all evils!

Dost thou seek knowledge? Get love into thy heart and thou shalt know all things. 1 John ii. 20. Art thou full of doubts, questions, objections, and perplexities, in regard to doctrine, duty, and Christian experience? Logic can never dispose of these things, but love will; they melt away like icicles in the warm sunshine!

While true love to the brethren leads us to rebuke them with all faithfulness, it will make us at the same time very tender of their reputation. The Christian who has the love of God shed abroad in his heart, will be gently drawing the veil of charity over the faults of others in their absence, and kindly lifting it up in their presence.

Let us next inquire how we shall *receive* reproof in such a manner as will please God. He commands our friends to reprove us; then of course he would have us listen. If he has awakened in our hearts a desire, and a determination, to stand complete in all his will, and to be possessed of whatsoever things are true, honest, just, pure, lovely, and of good report, we shall feel that we are under great obligations to that friend, who will point out our deficiency in any of these respects. We shall meet such communications with frankness and act upon them promptly. If convinced that the fault mentioned really exists, we shall readily acknowledge it, thank the kind reprover, and set about amendment. "As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear." Prov. xxv. 12.

My friend makes me a present—I am pleased; he shows me kindness—it affords me a higher pleasure than the gift imparted; he rejoices and weeps with me—this affects me still more; he defends my reputation—that is a yet greater mark of friendship; but the best of all are his *reproofs*. And why? Because they furnish a

stronger evidence of his regard, and are of more essential service to me.

But perhaps I receive a harsh rebuke from one who is not a friend. No matter; if I am anxious to be set right in every thing, I shall be glad to have help from any one whether he be friend or foe.

"He whom most I wish to please" sends the message, and it would be unwise for me to be thinking about the messenger, or about the rude way in which he does his errand.

Sometimes a reproof may be given which we do not deserve. Let us take it just as kindly, and though we cannot acknowledge a fault till convinced of its existence, we need not manifest an undue eagerness to defend ourselves; it is better to receive the censure meekly, and pleasantly promise to consider it. Some good people, in whom self seems to be nearly subdued, betray its lingering life by their numerous excuses, palliations, and justifications. They cannot let "the shadow of a shade" rest on any thing they have said or done. Probably in nine cases out of ten these things might well be dispensed with. They are apt to nourish pride, while "the grace of silence" is eminently favorable to the grace of meekness. God will take care of our reputation, *if we leave it with him.*

After all, I suppose there is no alchymy which will convert pain into pleasure, or make censure as agreeable as praise; but we will cheer ourselves with the thought, that if faithful in giving reproof, and careful to profit by it, we and those we benefit, shall one day "stand complete in all the will of God." Even the pure angels will find us *unrebukable*, when, "having washed our robes and made them white in the blood of the Lamb," we appear "without spot, or wrinkle, or any such thing." Glory to God, for such a prospect!

I would inquire of the Christian whose eye may be resting on these lines, are you faithful in reproving sin? Perhaps the reply will be, "I cannot find fault with others, lest they should turn and say, 'Physician, heal thyself!'" Perfect love and humility will enable you to receive such a rebuff very quietly. You will feel like taking the offender by the hand, and saying, "Then let us both go to the Great Physician, and be made whole of whatsoever disease we have."

S J.

GOD THE GREAT INWARD TEACHER.

God the teacher of those who are holy. They feel their need of his teachings. They wish to know only what God would have them know. God teaches them also, because they do his will. They believe in him as their Teacher. Such is God's nature that it prompts him to teach those who are his. Not possible that any but God should guide into the truth.

GOD is the constant teacher of those, who, in having undergone the process of inward purification, are fully born into his image. On no consideration are persons, who are born of the "incorruptible seed," and whose hearts are wholly right with God, to discredit or doubt the great truth, that God, in the person of the Holy Ghost, dwells in them by a perpetual presence, and is their constant instructor.

God is their great and constant Teacher, in the first place, because they feel their need of his teachings. In undergoing that death of nature, which is the precursor and pledge of an inward resurrection, they have suffered death to their own wisdom, as well as to every thing else which they held or endeavored to hold in their own right. Once they had confidence in themselves. It was not easy for them to understand and to recognize the imperfection of their powers. Their busy and inquisitive intellects seemed to them a tower of strength. With such dispositions God could not and did not dwell in them as their constant teacher, because they were unwilling to receive him as such. In losing confidence in themselves, they have become willing to trust in God; and in the conviction, that human wisdom without divine aid constantly leads astray, they have been willing to accept the true wisdom which comes from God alone.

2. Again, while they have a deep sense of their own ignorance, and fully recognize the great truth, that God alone can teach them, they have no disposition to dictate the methods or the degree of knowledge which he shall communicate. Not only conscious of their own needs, but dead to their own desires, they wish to know *only what God would have them know*. Accordingly, at rest from the various forms of selfish impulse, dead to any choice or wisdom of their own, they remain quietly in the Lord's presence, in order that the divine hand may the more easily and correctly engrave the signatures of divine truth.

Their power, in its true and divine exercises, is receptive, rather than originative. Happy is the man, who has a God to give, while, in the exercise of a true and responsible intelligence, he is willing to receive.

3. In the third place, God is the constant teacher of those, who are truly and wholly his, because they do his will. "If any man do his will, he shall know of the doctrine, whether it be of God." John vii. 17. Truth in the affections, that is to say, a true or right state of the affections, makes truth in the understanding. It is in the heart that we are to seek for that motive power, which constitutes the true inspiration of the intellect. A wrong heart leads the understanding astray from the divine teachings; and compels the intellective power to behold objects from itself as the centre of vision. Error is the necessary consequence. What would otherwise be the truth, being seen from that false point of vision which refers every thing to *self*, and thus constitutes a false and perverting medium of perception, becomes falsehood. So that it is as true in philosophy as it is in Scripture, that the natural man, that is to say, the man in the life of *self*, "receiveth not the things of the Spirit of God, for they are foolishness unto him, neither *can* he know them, for they are spiritually discerned." 1st Cor. ii. 15. Being out of God, and not seeing things in the true light, he is blind. He has not the true teacher.

A right heart, on the contrary, which, in being right, always moves and influences in one direction, leads the understanding to God to be instructed by Him. Taking its position in God, it sees things in God's light.

4. God is the constant teacher of those who are truly and wholly his, because *they believe in him as such*. To distrust God in any thing he is able to do and has promised to do, is to dishonor him. And we cannot knowingly take any course which is dishonorable to God, without at the same time separating ourselves from Him. Although God is the source of all good, and there is no good which is not from Him, he can never violate the moral freedom of his creatures by forcing his good upon those who are unwilling to receive it. To disbelieve is to separate from God, to turn away from him, to seek our good in some other source. To believe, on the contrary, is to put one's self in harmony with God; and to be in a capacity to receive all that he has promised and all that he is willing to do for us.

5. Blessed are they who have this faith. Certainly those, who are wholly devoted to God, have grounds for believing. God, especially in the mission and through the instrumentality of the Comforter, has promised to teach. But this is not all. If he had not promised, the result would be the same. God the teacher of those who are in unity with him: — It is not more a declaration than it is an everlasting fact, a nature. God teaches his truly devoted and sanctified ones all that it is necessary and best for them to know, because by the necessities of its own nature love must have a voice, and its voice must be true. God is LOVE. His holy ones also, being born into the same image, are love. God, by the laws of his own nature, necessarily unites with his own image. And in doing this he cannot communicate a less amount of knowledge or any other kind of knowledge than that which would be for the highest good of those with whom he is united. And he alone is capable of judging both as to the kind of knowledge which is best, and the amount which is most suitable to be communicated. And it is no more possible for him to withhold such knowledge, and such a degree of knowledge, than it is possible for him to deviate from what is right and to do wrong, no more than it is possible for him to cease to be love.

6. It remains only to be added, that, from the nature of the case, there is and can be no adequate teacher but God. The human mind, perverted as well as dependent, is not capable of directing itself to fixed and certain issues. In departing from God, in whom the fulness of knowledge dwells, it is constantly liable to depart from the truth. And if it were otherwise, as all its knowledge is limited, and therefore is only the relative truth and not the absolute truth, it can never be confident, whether it is in the truth or not, except so far as it feels itself to be the subject of a divine guidance.

"It is written in the prophets," says the Saviour, "*and they shall be all taught of God.* Every man, therefore, that *hath heard and hath learned of the Father*, cometh unto me." John vi. 45. And again it is said in the Epistle to the Hebrews, "I will put my laws into their mind, and *write them in their hearts.*" Rev. viii. 10.

7. Rest, therefore, in God, that thou mayest be wise. Run not hither and thither to gather up men's unworthy speculations, which are often the mere conjectures originated in unholy passions. Renounce your own thoughts, that ye may be the recipients of God's

thoughts. Receive at his hand the "daily bread" of *perception*, as well as the "daily bread" of *feeling*. It is through faith, that the Divine Wisdom, incarnate in humanity, has power to speak in the inward voice. God will not fail thee in the appropriate hour of his inspiration. Of all the men in the world, he is the happiest *who thinks nothing and knows nothing, except what is given him from above.*

L. M.

DEATH A SANCTIFIER.

Is it? If so, it were well to know it, and to know the evidence on which the fact rests. If not, then the certain knowledge that it is not might be of infinite value to some who are relying upon it as a means of fitting themselves for heaven.

1. As bearing upon this question, it can not be amiss to notice the fact that the Bible nowhere intimates that death sanctifies men. It does not appear from the Bible that Christ or his apostles placed any reliance upon Death, for this purpose. They never exhort Christians to exercise such reliance. They nowhere speak in commendation of those who do. Indeed it would seem that this reliance upon death to sanctify the heart had not then come into practice in the church; apparently it was then an unknown idea — an unthought-of expedient.

2. Yet the sacred writers do speak often and fully of the *means*, the *agencies*, and the *time* of sanctification. The omission to name death in this connection can not therefore be ascribed to their having nothing to say upon the subject. Our Lord prays for the sanctification of his people, and in this prayer alludes to the agencies requisite; but prays, not, Sanctify thou them through death; — but "Sanctify them *through the truth*; thy word is truth." In addition to prayer, our Lord gives precept; but in this he says — not, Hope ye and expect perfection beyond the sanctifying agency of death; — but — "Be ye therefore perfect, even as your Father in heaven is perfect." The great apostle also takes occasion to exhort the Roman converts on this subject; yet to them he says — not — I beseech you to wait for death to give you a spirit of entire sanctification; nor thus — I beseech you to comfort your hearts with the hope that death will put

an end to all your sinning; — but it is thus; — “I beseech you by the mercies of God that ye present your bodies [*now*] a living sacrifice, *holy*, acceptable to God, which is your reasonable service. And be not conformed to this world, [not even in hope of being changed at death] but be ye transformed by the renewing of your *mind*” — (the renewing of the *body* by death and the resurrection, not being even thought of as the time and the means of sanctification.)

It deserves special notice that in the exhortations of this apostle there is a blending of precept and promise which shows that his reliance was upon the activities of life — not upon the passivity of death. Thus he says — “Having, therefore, these promises, dearly beloved, let us cleanse ourselves of all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” Now the aspect of this language certainly favors the idea that the *whole* work of sanctification should be done here — no part of it being laid over for death to do. “*All* filthiness, both of flesh and spirit;” this would leave nothing undone for death to finish. “Perfecting holiness;” — after which no sanctifying agency of death could be needed. We do not notice here any hint that if through neglect or misfortune, they should fail to do this duty during life, they might hope that all arrears would be settled in passing the portals of death. You can not but observe a striking absence of any hint of this sort, not in this passage only, but in every other which treats of the subject.

Nor let the reader fail to notice that an inspired apostle has specified distinctly *the means* by which we are to become like God. “Whereby are given unto us exceeding great and precious promises; that by these (not by death,) ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” This *escape*, too, is effected before, not in, and by means of death.

3. The manner and circumstances of death often seem entirely unpropitious to the work of sanctification.

Sanctification either does or does not require as a condition *some* intelligent moral action of the mind. If it does require such *mental* action, then how can you have it in case death occurs *instantaneously*, and in a state of perfect mental insensibility? On the other hypothesis, namely, that the heart may be sanctified without any mental action whatever, it is nonsense to speak of being sanctified “*through the truth*,” for what has truth to do with an idiotic, or in-

sensible mind? Indeed the Bible nowhere gives the least warrant for the notion that the heart ever is or can be sanctified without the concurrent action of its own intelligence and will. To assume that it is or can be, is to remove sanctification at once from the pale of moral agency; is virtually to deny the agency of the Holy Spirit in it, for this is evermore exerted on the *mind, through the truth*; and further, it nullifies at once all precept and all promise, requiring or encouraging voluntary efforts to attain personal holiness.

And yet is not this absurd notion fearfully prevalent—the notion that the physical agency of death will be potent in sanctifying the heart? Can there be a more subtle and ruinous delusion?

Let us sift this notion yet a little farther. The sanctification of the heart involves a voluntary change in its moral purposes and affections. Is there the least particle of evidence for supposing that dissolving the connection of soul with body will produce this, or indeed any other effect upon the moral attitudes and state of the mind? Sanctification implies voluntarily ceasing from all sin. Who can say that the mind, by virtue of the simple circumstance of leaving the body, will suddenly cease from all its pride, its distrust of God, its alienation from his character; from all its selfishness—all its lusts? Is there the least ground for the assumption that long fixed habitudes of will and heart are to be suddenly changed by a mere change of physical state and relations? Shall the filthy cease to be filthy still? the unjust cease to be unjust any longer? Will the liar, by dying, be transformed into the simplicity and purity of truthfulness? Will the fearful and unbelieving, all suddenly pass into the perfect love that casts out fear and the perfect trust that excludes unbelief? If so, then why may not death—mere *death*, by its physical power, convert a sinner? Nay, why must it not convert all sinners? And why is not this the surest, shortest, easiest way of converting and saving souls? Why so much toil, solicitude and prayer to secure the conversion of sinners before they die?—*Oberlin Evangelist*.

EVERY one who must answer for himself hereafter, must judge for himself now.—*Independent*.

IMPORTUNATE PRAYER.

"I say unto you, though he will not rise and give him because he is his friend, yet because of his IMPORTUNITY he will rise and give him as many as he needeth."—LUKE XI. 15.

"And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"—LUKE XVIII. 7.

MUST we not infer from the parables spoken by our Lord, illustrating prayer, and from numerous examples, too, given in the sacred records, that there are blessings bestowed in answer to persevering, importunate prayer, that would not be given in answer to prayer in its common mode and degree? The praying of Abraham, Jacob, Moses, Daniel, Elijah, and others in the Old Testament, furnishes us with instances of this kind of prayer. And so do cases in the New Testament, where prayer was made without ceasing by the church, when Peter was imprisoned, and where Paul says, "night and day praying exceedingly," and where the disciples of our Lord were assembled in their first prayer-meeting after his ascension. The natural mind might raise objections to the idea that God would not as willingly give us what he sees fit for us to have by our asking him once, as by our asking many times. But the same mind would, on the same ground, ask, "Why need we pray at all? for God knows all we need, and he is our Father." But the divine direction is, that we *pray*; and if we are sometimes directed to pray importunately, we have the same reason for following the direction without cavilling, in one case, as in the other. There are some reasons which we can see, why it is best for us to pray, even if our heavenly Father were just as willing to give us the blessing without prayer as with it. Prayer brings us near to "our Father" in spirit—the very exercise in it prepares the mind to appreciate and rightly use the blessings obtained by it. Prayer in *itself*, then, is a blessing. The command to pray, is a command to be blest, in some degree at least.

We might say much of the influence of the exercise of prayer as reflected upon ourselves, to say nothing of the moving of the hand of God, by our entreaties. No intellect improves so much as that one which is much exercised in prayer to God.

No moral nature is so regular in its operations as that of the being who converses much with Jehovah. The same can be said in favor of

importunate prayer that is said of common prayer, and its advantages should be set as much higher, as that kind of prayer is higher or stronger than this. Indeed it has *additional* blessings for ourselves, while engaged in it, as well as additional blessings for those for whom we pray. The will — the holy purpose, triumphant over outward, forbidding things, gets a vigor, an energy, in this exercise, that can be got in no other. And so of the other moral faculties.

But it is the influence that our prayers have upon God, whether they are more or less importunate — this part of the operation is most mysterious to us. How it is that the more we pray for a subject, the more that subject is blest, whether it be a single individual, or a church and community, we would have explained. Is the matter conducted on principles beyond our present power of comprehension?

In our *own personal cases*, there are answers to prayer given, that we cannot philosophize upon on common principles. If our petition is for moral good, for a spiritual gift, there is more granted than the assimilation of the mind to the ideal to which it so intently looks — a result from mere natural laws. There is the descent of the Holy Ghost, which produces a feeling in us, all suddenly, like a new creation of the soul. This throws all these natural results, good as they are, quite into the shade. There is done for us physically, too, what high hopes excited could never accomplish. "The prayer of faith shall save the sick," — we cannot explain why, "he that *expects* to get well, will get well."

There are circumstantial blessings of various kinds, which are given in answer to prayer, even rain from heaven, the manner of giving which cannot be explained by any connecting laws of which mortals can take cognizance as belonging to the common code. And yet I have no doubt but the laws upon which these divine operations are conducted, are laws as firmly fixed at the very centre of the plan laid for the government of man, as are any others. But we are told that it is *faith* that secures the blessing asked; that to believe immediately that we shall receive the things for which we pray, is better than praying a long while for them.

But we cannot have the faith required without coming to the undying determination not to have our minds diverted from the subject of our prayer until we have it answered. We must come to this defi-

nite state of mind where the breath we breathe is, "*I will not let thee go.*" And this determination we cannot usually get without a mental process of some length. From some cause, either from the long-continued habit of seeking only those things that are immediately introduced to our senses, or from a present lack of due appreciation of the good we ask at God's hand, we are very apt to be faint hearted in our petitions to him. But whatever may be the immediate cause of this inclination within us to draw back, after we have begun to pray for some special blessing, one thing is certain, that for wise reasons God has fixed laws in our minds as connected with himself, which hinder us from *believing* with all the heart, until we *seek* with all the heart. Man has forsaken his God, and esteemed his blessings lightly, and now for the honor of his government, and the good of other beings existing under it, as well as for the good of man himself, God has laid down a narrow pass-way over which the mind must go, before it can come in possession, either for itself or others, of the blessings that once it spurned.

God will have man come where he will see the price paid by Jesus Christ which has purchased all blessings, and where he will perfectly believe the promise which has been founded upon that purchase, before he will give him the things that by the whole race have been wickedly forfeited. And according to the very organization of the mind, existing in the connections that it now does exist in, some process of exercise is necessary to get it so concentrated in its force as to make it grasp tenaciously the very point required. Now I suppose that it is to help gain this mental and moral concentration, that *fasting* is used. When that strength that is ordinarily required to digest food, is left for the assistance of the brain,—the organ of thought, there is advantage gained. We are then less gross in our feelings, and can do mental work with greater ease. We can more easily, then, bring the mind into that unit form in which it can pass the narrow channel of faith, and lay hold on the gift of God, Jesus Christ, and in him all that we need, whether in the general or in particulars. And in proportion to the difficulty, and apparent impossibility in the case in reference to which we pray, in the same degree must we exercise our minds, and use means to bring them to the one focus in which they must be centered before God will perform the work which he is petitioned for.

Was it not on this principle that the Saviour taught his disciples that one kind of evil spirit went not out but by prayer and fasting? The nature of that kind of demoniacal possession could, of course, have presented no obstructions in the way of God's working in the case, except as God cannot work with man in cases where He has promised to work only on certain conditions, and man does not come to the point where these conditions are complied with. The means to be used, then, are to *help* man to come to the point where he *can* comply with the conditions. We cannot do now, without preparatory exercises, all that we might have done, if we had always used our faculties rightly. So of necessity the more we use them in the right way, the greater will be the facility with which we may apply them as they should be applied. In the infantile period of our spiritual life, it would be much easier for us to believe that God would cure the cramp in the hand, than a cancer near the heart, though we have the same foundation for our faith in one case as in the other. We have got the habit of measuring God by ourselves so confirmed, that it takes some time to get ourselves free from it. Though the strength of wrong habits, whether mental or physical, is essentially broken when our hearts are made all right, yet we have much to do to get a restoration of our strength, and a facility in right exercises. And this can be done only in the use of means with the assistance of the Holy Spirit, which we are always sure of having in the effort to get right.

As soon as the soul has come to the point where it has reason to believe from its own consciousness that it has exercised the faith required by God, then it may know on the ground of the promise which He has made, that its object is gained, though some little time may elapse before it will know in what *form* the answer to its prayer is given. But soon the thing is indicated both in the mind, and in outward providence. And, indeed, from the first the soul has felt greater freedom when its eye was upon one form, than when looking at another; and it may feel quite sure that the one to which it is most strongly attracted, is the one to be given. Then the heart is perfectly satisfied as to the knowledge of the fact, and in having it come in the form that it comes in. If I am sick, and have prayed to be restored to health, I am sure my prayer is answered, if it is the prayer of faith, and this I shall know. If my sickness continues, I

shall know that my prayer is answered in another form, than the one I looked at in the first of my prayer. The essence of my prayer — my real prayer — is, that that might be accomplished for me which would be for the greatest good upon the whole, and I give up my short-sighted wisdom to Him who sees the end from the beginning. The Holy Spirit, in leading me to pray in this case, would have my mind perfectly satisfied upon the subject, and this satisfaction is given. There are many matters concerning which we cannot know our Father's will as to the circumstantial part of them, until we ask him in this kind of prayer; and I think we may know that whenever He can, consistent with the greatest ultimate good, he will give us our answers in the form in which we seek them; for no doubt can we have, but he delights to honor our faith in the view of our fellow creatures, as well as in our own mind, and they judge mostly from the outward form, and to ourselves even, the external and visible more readily give the impression of reality. There are blessings for which we pray that have but one form, though there may be variation in the particular features given them in different cases. Pardon for the sin-sick soul, and holiness for those who hunger and thirst for it, are of this kind. The special increase and strengthening of particular graces in those who are walking with God, and the descent of the Divine Spirit for the awakening of sinners, are of the same kind; though in the last case, after God has operated by his inviting agencies upon sinners as far as he can, consistent with their moral agency, and yet they refuse to come to him, if we continue our prayer of faith that he will work upon them, he will scourge them, and wound them as long as he sees it will be of any avail, and then, if they cease not their rebellion, he will remove them out of the way of destroying others. But in this case, as well as in others, we have need of patient waiting before God, without the least drawing back, for He would have this kind of faith in us grow strong by exercise; and, moreover, He sees fit to take *time*, more or less, in bringing along the succession of circumstances that bear most powerfully upon the minds of his creatures, and that will alone bring about the result in view. In the mean time we shall need to be renewing our faith by frequent repetitions of the expression of it, either in thought, or word, or both, so that there be not the least decline in it, but a constant increase of its strength.

But we are asked — “how can we know what subjects to take up in importunate prayer?”

We answer, if we are in a state of unbroken communion with God, He will teach us what subjects to take. He teaches by the Spirit connected with his providence. His spirit teaches us our own spiritual wants, and our temporal ones we see in the demands which our position and circumstances make upon us.

God's providence has placed us in families. The natural affections are designed by him to have their use in leading us to seek the highest well-being of the objects loved by us. If we are right ourselves, we shall surely feel a spirit of importunate prayer for the members of our own family circle. There are none who bear so great a responsibility for them as ourselves, from the nature of the case. Our neighbors, too, and those of whom we know most, those to whom we can speak the most frequently and freely — the community in which we live, we shall have our minds drawn to, as long as we are subject to natural laws; and God operates with us in the present state of being, as we are, and must be, while in it. Sometimes there are cases brought to our attention by the request of some person for others, and in other ways of the kind, which we should consider as providentially brought before the mind. But I suppose that some may object to the idea that we are called upon by so many circumstances to use importunate prayer, because, say they, “it must injure the body and shorten life.” It need not be so wearing to the body as we are likely to make it. Indeed, I believe that the greatest health of both body and mind is promoted by the *right* exercise in this kind of prayer. I think that philosophers and physiologists agree that vigorous exercise of the mind promotes its health, and the health of the body too. It is the experience of us all that calmness — freedom from mental struggling, is the state most favorable for securing concentration of the mind, and this is what we seek as a means that secures the ultimate object. We know, too, that an upward, believing look is elevating — happyfying. If at any time we are too feeble to exercise thought in any way, we certainly shall not be called upon to exercise it in this manner.

We should do much to defeat our own object in entering into importunate prayer, if we should permit our earnestness to lead us into the violation of physical laws, for the effects of the injury will surely

come upon us before we get through our course. We cannot excuse ourselves by saying that the Saviour was in an agony while he prayed more and more earnestly, for his agony was from a cause that we can never feel. His long times of praying, we suppose, were times of long conversation with his Father; or, at least, it does not appear they could have been of the nature of our long supplications, altogether, for he could not have needed the exercise for all of the same reasons for which we need it. We should understand perhaps more of the nature of his praying, and the necessity of our own, did we understand more about God's medium of communication between himself and other intelligencies, and more of the unseen medium of thought which exists between each other. But the fact of our Saviour's praying, and of his praying so much, should always be remembered by us.

A STUDENT.

PERSONAL EXPERIENCE.

REV. D. S. KING — Dear Brother: The following is a brief narrative of religious experience from one of the P. Elders of a Western Conference — a brother of excellent standing and successful labors. With considerable hesitation he allows me to submit it for publication in the "Guide." I considered his experience the more valuable for the bearing it may have on sanctification "*by faith*" — a subject which at this time excites much interest, and which had greatly perplexed the mind of the brother in question.

H.

REV. AND DEAR BROTHER: — It was on the 24th evening of September, 1836, after an earnest struggle of some eight days, that I obtained the witness that my sins were pardoned, and that I was freely justified by grace "through the redemption that is in Christ Jesus." My evidence of pardon was clear and distinct, and was received by faith alone in the atoning merit of Christ and the promise of God. So well satisfied was I that I was regenerated and adopted into the family of God, that I have never doubted it from that time until the present.

I was reared within the pale of the Methodist Episcopal church, and have been a firm believer in the doctrine of Christian perfection ever since I had any thing like a distinct knowledge of the Bible and its theology. Soon after my conversion, I became deeply impressed with the necessity of being wholly given up to God, and with many

an earnest struggle sought the blessing of perfect love. But not realizing my desires, I would often become discouraged and cease my efforts. Sometimes I would feel little or no concern on the subject, and even opposition to it; or rather to a profession of this blessing as a distinct *state* of religious experience, on account of the irregular conduct of some who professed it. Again I would be impressed with its necessity and importance and seek after it.

I studied to understand the subject, and to preach it to others, and I trust not in vain; still I enjoyed not the witness of it in my own heart. I knew it was to be obtained by faith, yet sought it by works. I reasoned and struggled too much, and believed too little. I feared deception. I did not wish to be deceived myself, and I did not wish to deceive others. In this way I passed through an experience of some twenty-three years. But during a revival of the work of holiness in this city, the present winter [1850] I began to

"See the triumph from afar
By faith to bring it nigh."

During the second Quarterly meeting lovefeast held at Morris Chapel, I was unusually drawn out after the blessing of a clean heart; and after an earnest struggle at the altar where some were seeking this blessing, and others pardon, I retired to the pulpit, that I might not be in the way of others, and that I might more fully give myself to God and trust his word. A worthy brother who enjoyed the blessing came and quoted many precious promises to aid my faith and to encourage me to venture my all upon Christ. Still I hesitated. I felt that Christ was very precious, yet could not venture by simple faith on the promise for a present, full salvation. I, however, felt that my all was upon the altar of consecration, though the fire had not yet come to consume the sacrifice.

I continued at about this point in my experience with slight variations, chiefly of an emotional character, for some three weeks. During this period I had access to the counsel of some deeply experienced Christian friends, who aided me much. They instructed me to cease struggling and believe. I asked, "what shall I believe?" It was answered, "*having made a full and unreserved consecration of yourself to God, believe that the offering is accepted: that Christ does now receive you.*" But my heart was hard, and it seemed little

less than presumption to attempt belief with such a heart. Faith was still urged by my friends as a duty, and as a condition of the blessing.

We knelt in prayer. I felt that my unbelief was offensive to God. I resolved to venture by "*naked faith*" on the promise of God. I did so, and in the same moment felt divine power like an electric shock upon soul and body. I immediately thanked God for the victory, and on rising up from prayer informed my friends of my triumph.

Perhaps I could not better convey an account of my subsequent experience for a few succeeding days, than in the language of a communication addressed to a friend a short time after receiving the blessing.

HARRISON, Feb. 16th, 1850.

SISTER H. : — I feel that I should do violence to my convictions of duty, did I not embrace the earliest opportunity to communicate to you some notice of my exercises since our last interview. I did not, as you desired me, on returning home, mention the victory I had gained to Mrs. E., for it seemed too small to speak of with much confidence. Yet I endeavored to retain it. My mind continued calm, and my feelings tranquil, with little or no emotion.

At 3, P. M., I took the omnibus for my quarterly meeting in this place. I had not travelled far, though in the midst of company, before I began to ask myself, "what is my triumph? what have I gained?" The answer was, "I have settled this question, that *naked faith* in the promises of God brings power." Again I inquired, "to what extent has the work of cleansing been accomplished in my heart?" The immediate response was, *according to thy faith is it done unto thee*. I immediately exclaimed within my heart, "Lord, I believe thy every word, thy every promise true." "I believe with all my heart." In a moment I was filled with unutterable peace. O! how sweet and how precious did the promises appear as my mind ran over them and called them up. I thought of jewels of silver and gold, and the precious things of earth. But the promises of God were infinitely more precious than all. I felt that Christ was the jewel of my heart, and that having him, I had all things that could be innocently enjoyed. It was all that I desired. My

soul was satisfied with Christ. I had often admired that beautiful and spiritual hymn in our book, commencing

"O happy day that fixed my choice,
On thee my Saviour and my God."

But now the fourth stanza seemed to express exactly the feeling and purpose of my heart :

"Now rest my long divided heart ;
Fixed on this blissful centre rest,
Nor ever from thy Lord depart,
With Him of every good possessed."

The leading impression on my mind was *satisfaction*. My soul was *satisfied* because it *had Christ*. Having Christ, it had all things. I felt that I loved my family, and my brethren in Christ, only *in the Lord*. All other love was subordinate to my love to the Saviour. When I knelt at my bedside to pray on retiring at night, I felt that I had nothing to ask for — I had *Christ*, and was *satisfied*. My prayer was turned into praise. When I arose the next morning, I had some fears that my confidence and heavenly calm were somewhat abated, but in my private devotions my heart was filled again, and my confidence was firm. I had somewhat more than usual liberty in preaching on Saturday, and my peace continued, with slight interruptions, throughout the day. At night I retired happy in my Saviour.

On Sabbath morning I was sorely tempted to believe that what I had experienced was illusory — that I had mistaken a temporary religious peace for the great blessing. But the Lord in mercy delivered me from the snare of the tempter in answer to prayer. We had lovefeast at 9, A. M. It was a precious season to the people of God. I embraced this as the first opportunity to confess what great things the Lord had done for me. It was made a blessing to myself, and I trust to others also. The holy communion was a season of peculiar comfort and refreshment to my soul.

On Monday afternoon we were favored with one of the most remarkable spiritual baptisms I have ever witnessed. It was on this wise. A number of the friends from different parts of the circuit were collected at the private residence of a sister R. —, in the village, for prayer. The meeting was commenced and conducted to its close with about an ordinary degree of religious interest and feeling.

At its close, while we were all sitting in silence, I commenced some general remarks on the subject of holiness — on the necessity and importance of the whole church taking higher ground in Christian experience, in order to her stability and the conversion of the world. I urged the junior members present to go on immediately to perfection, as it was doubtless their privilege; and as it would be easier to obtain it while the heart was confiding; and before the affections were engrossed with other things, and unbelief had become more or less a habit of the soul; as is too often the case with older professors.

I then proceeded to make some remarks on the method of obtaining it, and while pointing out the way to the blessing, I perceived that brother T. —, a class-leader from N. H., seemed to be on the point of receiving it. I approached him, and taking him by the hand, inquired if he had made an unreserved consecration of his all to God. He immediately responded that he had laid on the altar his soul, body, talents, family, and substance. "Do you," I asked, "believe that God accepts the offering?" After slight hesitation, he responded, "I do." I added, "do you believe that Christ *now* receives you?" He responded, "*I believe he does.*" Quick as spark from smitten steel, there fell such a shock of divine power upon us all as I had never felt or witnessed before. It reminded me of the baptism on the day of Pentecost. Every soul in the house seemed to be blessed, and for the space of two hours afterwards the room seemed filled with the divine presence. The unusual baptism was made plainer, if not explained, when we learned that four other persons present had reached the same point of consecration and faith at the same moment with brother T. —, and all alike received the evidence of a clean heart, and were filled with perfect love. Here was demonstrated again that faith in the word and promise of God brings power.

Yours, in Christ,

W. I. E.

To do men real good, you must be in sympathy with God, as well as man. Philanthropy without religion, is a cloud that would rain, but has no moisture. The contemplative piety of the recluse, is a lake without an outlet. What would a diamond be good for, if it absorbed the light, instead of reflecting it? — *H. W. Beecher.*

JOURNEYINGS TO MOUNT ZION.

"GROW IN GRACE."

July 13. You will observe on looking over the cornfields in the country, that first we see "the blade, then the ear, after that the full corn in the ear." Just so is it with our spiritual growth in the life divine. This we know by joyful experience. Again, we observe that those portions of corn upon the highlands and hillside spring up with more vigor and mature sooner than that lower down in the vale. This by the husbandman is generally observed and understood. It is easily accounted for from the nature of the soil and the locality. So is it in growing in grace, and maturing the fruit of the Spirit. Were we always on Nebo's top, and could we constantly see the promised land, that glorious inheritance, we should soon grow up to the full stature of perfect men in Christ, and become matured in love. Yet let none suppose that it necessarily requires a long life or hoary hairs to secure the Christian graces in perfection. Let the good seed of the kingdom be sown at the proper season, in the proper soil, and carefully and assiduously cultivated, and in due time it will yield abundant fruit to the glory of God.

"BRING FORTH FRUIT."

July 15. We notice further, in carrying out the illustration of the growing and maturing corn in the field, that what grows upon the hill-top soonest suffers from the passing storm or the summer drought, and more easily withers away. While that which stands down in the valley, having a greater depth of soil, and being less exposed to dearth, strikes deeper its roots, and looks more green and flourishing. And it often is found in the autumn when the husbandman comes to pluck the ears and to gather them into his barn that the valleys at first the less promising, more amply repay his labor, and yield in sound and smiling fruit abundant more. So is it in the Christian life. We best flourish "in the green pasture or beside the still waters," or low down in the valley, where Christ meets and feeds his flock. Here, like the growing corn, we may find depth of soil, strike deep root and grow abundantly, till like a ripe shock in his season, we are ready to be gathered into the garner of heaven. "The righteous shall flourish as a tree planted by the rivers of water: his leaf shall not wither and he shall bring forth his fruit in his

season." O how delightful, (as in our pilgrimage we have proved,) to dwell and to grow, down in the valley of humility, that is beautiful on every side and where the Lord our Righteousness dwells! Here in due time the believer may bring forth fruit to perfection, without even a leaf withering, or desolating storm to disturb his repose. How blest are those

"Down in the beautiful valley
Where love crowns the meek and the lowly!
There, there the Lord shall deliver,
And souls drink of that beautiful river,
Which flows on peacefully for ever."

THE LORD OUR RIGHTEOUSNESS.

July 20. "The Lord of hosts is with us, the God of Jacob is our refuge." Although clouds may lower o'er our pathway and the sun refuse to shine: yet the Lord our Righteousness will be unto us a sun and shield. He will illuminate our onward way with his cheering presence; and "he will give grace and glory" and will be unto all his believing ones "as the shadow of a great rock in a weary land." The church has in all ages lived and flourished amid trials and storms. But God has been her refuge in all generations, and has in every calamity been her sure hiding-place. Others have justly given occasion for the enemy to reproach us and to mock us in the day of our calamity. O that the full salvation of God were come out of Zion, then should the people, all the people of God live together in peace and in the unity of the spirit! Then should she rest from her trials, and her enemies should oppress her no more. On last evening I read the Bible, that volume of God's inspiration, very profitably. Was happy in reviewing those "great and precious promises which have so often been blessed to the comfort of thousands. The clouds that have cast their shadows across my way are now dispersed, the shadows have fled, and I feel on my journey to Mount Zion my heavenly home. O how joyful the heart when the light of God's countenance beams fully upon us! The sun of Righteousness now full orb'd, shines upon our pathway. "Praise ye the Lord."

"The morning breaks, the shadows flee,
Pure universal love thou art:—
The Sun of Righteousness on me
Hath rose with healing in his wing,
Through faith I now see Thee face to face,
I see Thee face to face, and live."

I. N. K.

THE REFLEX INFLUENCE OF BENEVOLENT ACTION.

"He that watereth shall be watered also himself." — PROV. XI. 25.

It is probable that many readers of the Guide are earnest seekers after holiness. This state of spiritual hungering and thirsting is desirable, yet it is not without its dangers. There is such a thing as having the mind too intensely fixed on its own exercises. Selfishness may thus be nourished unawares. In our intense desires for personal holiness, we must not forget that the welfare of other souls is equally important — equally dear to God with our own.

"There was a period in my ministry," says the Rev. Andrew Fuller, "marked by the most pointed and systematic effort to comfort my serious people: but the more I tried to comfort them, the more they complained of doubts and darkness. Wherever I went among them, one lamentation met my ear; 'Ah! sir, I can get no comfort. I am unable to appropriate any of the great and precious promises to myself; I looked for light and behold darkness.' I knew not what to do, nor what to think, for I had done my best to comfort the mourners in Zion. I was therefore at my wit's end.

"At this time it pleased God to direct my attention to the claims of the perishing heathen in India; I felt that we had been living for ourselves and not caring for their souls. I spoke as I felt. My serious people wondered and wept over their past inattention to this subject. They began to talk about a mission. The females, especially, began to collect money for the spread of the gospel. We met and prayed for the heathen, met and considered what could be done amongst ourselves for them, met and did what we could. And, whilst all this was going on, the lamentations ceased. The sad became cheerful, and the disponding calm. No one complained of a want of comfort. And I, instead of having to study how to comfort my flock, was myself comforted by them. They were drawn out of themselves. That was the real secret. God blessed them while they tried to be a blessing."

A beautiful commentary this on Isaiah lviii. 10. "If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday."

THE GUIDE TO HOLINESS.

PLEASING GOD.

No. 10.

THE RIGHT USE OF TIME.

How shall we please God in the appropriation of our time? Strictly speaking, we have no time; it all belongs to him. Not an hour, not a moment, can we claim; therefore we have no right to use time as if it were ours. When we consecrated ourselves to God, every thing was included, which we had been accustomed to call our own; among these things was our time. It was his before, and the same might be said of all the rest. "For all things come of Thee, and of thine own have we given thee."* But we then, for the first time, fully recognized the fact, and ventured to look at all the consequences growing out of such a recognition.

From the moment the soul is thus given to God, there comes over it a new sense of the value of time. It now seems a sacred thing. There is such a sorrow felt for what has already been lost, as awakens great carefulness about losing any more. Then, too, the mind is so strongly turned towards the investigation or contemplation of divine truth, that every pause seems to be filled up. The soul which the Holy Spirit makes his abode — and he dwells with every one who freely welcomes him — needs no exhortation to improve time. Ever listening to the voice of his heavenly teacher, ever yielding, ever obeying, no time is lost; for he has a distinct consciousness all the while of doing that which is given him to do. Before, he perhaps had many scruples and questions of conscience, which it was a difficult

* 1 Chron. xxix: 14.

matter to settle. But now he is relieved from this responsibility ; he has become a little child and consents to be led.

The Christian thus fully consecrated will not feel himself at liberty to do many things, which formerly he did without much reflection.

In the first place, he cannot engage in *conversation*, as perhaps he once was accustomed to do, upon all the chance topics of the day. He may be, and undoubtedly is, called to converse more or less on worldly matters, but he will not feel at liberty, nor is he disposed, to do this any further than duty evidently calls him to it. And "The call of duty" means, with him, *the voice of the indwelling Spirit*, making suggestions to his mind, in connection with the word, and with surrounding providences. He will despatch these topics as soon as may be, in order to enter on those more congenial to his feelings. He would ever be imparting or receiving some spiritual good.

A person in this state of mind will not weary you with those *long stories*, which take your time without giving you an equivalent. Nor is he generally permitted to say a great deal about the news of the day, or the petty details concerning the family and the neighborhood. These things undoubtedly have a degree of interest and value, but in comparison with the great subjects to which he has given his mind, they are small indeed. It seems to him that the master will not approve of his spending much time upon them.

There are many who think they have given themselves to the Lord, while the habitual tone of their conversation proves that they do not see how much is implied in this surrender. They will talk for hours, with great vivacity and emphasis, on matters of little or no consequence. How can they thus waste their Lord's time ? Is it not a fact, every where apparent, that the social intercourse of many, who about other things appear to be conscientious, is to a considerable extent time lost ? But the loss of the time is not the greatest evil in these cases ; it is the continual grieving of the Spirit, by rejecting the topics he presents, or not listening for his suggestions.

2. The believer who can say, "I live, yet not I, but Christ liveth in me," will not spend much time in *light reading*. Those frivolous excuses with which perhaps he once attempted to satisfy his conscience, have no weight with him now. What is ordinarily known by the term "light reading," he will not relish ; but there is a great amount of miscellaneous matter, in the form of newspapers, periodi-

cals, travels, &c., which he would once have read without hesitation, but now, whenever these things come in his way, he has to pause and consider how far the advantage derived from reading them will pay for the time it costs. At any rate, he will not read now for pleasure, nor for improvement even, without first asking permission. For the words are ever sounding in his ear, solemnly, sweetly, "*Ye are not your own!*"

3. He will not waste time in *sleep*. Formerly he thought it no great sin to take a morning nap; but now, as soon as the body is sufficiently refreshed, he must be up and about his Father's business. He almost grudges the hours needful for repose, and often casts a longing eye towards that happy world, where the bright angels serve day and night, and never fold their wings in weariness.

4. Such Christians take care of their moments. They know very well, "If they take care of the moments the hours will take care of themselves." There are two ways of doing most things. One way is, to be so very nice and particular, that a great deal of time is unnecessarily consumed; the other is, just to do the thing sufficiently well, so as to meet all the demands of utility, comfort, or propriety; which may perhaps be accomplished in half the time required by the first method. Those who have renounced self in every form, no longer do any thing to be seen of men, but to be seen of God. Their hope is, by Divine aid, to do all things, from the greatest to the smallest, in such a way, and with such a motive, as will bear the scrutiny of that kind, pure eye. Consequently they cannot do any thing simply *because others do so*. The question with them is no longer, "What will people think?" but "What will please God?"

This question, *sincerely* asked, cannot fail of an answer. They will find themselves divinely guided all the day long. Their work will be given them, and time enough to do it in. In this busy, bustling age, most people seem to be in a hurry; and it is singular enough, that the very persons who waste more or less time every day in the ways mentioned above, are often complaining that they have so little. "Want of time" is a standing excuse for innumerable sins of omission. How much do many good people need to have their consciences quickened on this subject! Is it painful to see a young spendthrift throwing away his father's money? How much more, to see the child of heaven thus thoughtlessly wasting the golden sands of life!

There is a large class in our churches, who, as a general thing, seem to have but little idea of the value of time. I refer to those young ladies, who have finished their school education, and are now only called to perform the light duties devolving upon them in their father's house. They are apt to spend a great deal of precious time in the acquisition of showy accomplishments, which will make them neither wiser nor more useful. Very many of the employments of our young ladies, which public sentiment, (in the church as well as out of it,) seems to sanction, can only be termed *busy idleness*. A great deal of what is called "fancy work" is done by fingers which ought to be doing something else.

But I shall be asked by a hundred voices at once, "What, would you banish everything of this kind?" Perhaps we need not *banish*, but rather *defer* them.

When a young sister in the church has appropriated as much time, as she feels to be needful for her own intellectual and spiritual advancement, and for the benefit of those under her influence — when she has fairly met every claim at home and abroad — when she has done all that seems properly to devolve upon her, for the poor, the sick, and the afflicted, and attempted what she can for the good of others by her pen, should there then be any surplus time, she may, with a clear conscience, and a light heart, return to these elegant trifles.

There is another class in the church, who are usually quite free from the temptation to mispend time in the ways alluded to above, viz.: those females upon whom the cares of a family are laid. It is often a matter of lamentation with them, that they have so little leisure for the cultivation of mind and heart. Will they suffer a word of exhortation?

Sisters, do you not spend more time than is required — more than you have reason to think the Master approves — on your dress, or on the dress of your children? Do you not, looking at the subject in the light of eternity, spend too much time in providing luxuries for your table, and in endeavoring to sustain the reputation of being "very nice housekeepers?" Has not an *inordinate love of neatness* been to you a source of temptation and sin? This not unfrequently becomes a ruling passion — health, and life even, being sacrificed to it. No doubt it is one of the subtle devices of the adversary.

Should you study Christian simplicity in every domestic arrangement, without losing any thing which propriety and the comfort of a well-ordered household require, you would find it a great saving of time, and attended probably with an increase of spiritual light. For it is an interesting and important fact in the history of God's dealings with the human heart, that *light comes by yielding*.

Has not the Spirit in days past gently remonstrated with you on these very points? and if you feel no condemnation now, may it not be owing to the fact, that you have grieved him to silence, by deciding in these matters, "to do as other people do?" S. J.

THE LIFE OF FAITH IN DISTINCTION FROM THE LIFE OF DESIRE.

IN order satisfactorily to understand the nature of the *life of faith*, it is necessary to distinguish it in some particulars from the *life of desire*. It is by these last expressions, that the state of Christians, in the more common forms of experience, may well be described. Undoubtedly the description will apply with still more truth and emphasis to those, whose hearts have never been brought in any degree under a truly religious influence. Of Christians, however, as well as of those who are not so, it can be said with too much reason, that their life, which ought to be more fully sustained by a higher principle, is a life of desire. If they will examine carefully, they will be surprised to find the great disproportion, which there is between their desires and their faith.

2. They desire, for instance, those temporal things which are convenient for them, without exercising a correspondent degree of faith, and without looking, as they ought to do, to the great and only Giver of all good. They desire, with feelings partly natural and partly holy, the progress of God's work in the world; but they have but little faith, certainly far less than they ought to have, that his work will be carried on. They have desires, perhaps earnest desires, that individuals, with whom they are acquainted, should become the devout followers of God; — but they have not faith in proportion to their desires. It is oftentimes the case that their desires are various, multiplied, and perhaps violent, when they are scarcely conscious of any

degree of faith. Indeed, it seems sometimes to be the case, that desires are strong and impetuous in proportion to want of faith.

3. This is a subject at which persons have not always looked with care. And it must be admitted that it is one of some difficulty. In order to understand it the more easily, it may be proper, in some particulars, to place the two states under consideration in contrast to each other.

The life of desire has its centre in the creature. The life of faith has its centre in God. The life of desire has its origin in the wants of man's fallen condition. It is the natural expression, the voice, of those wants. The life of faith has its origin in the fulness of God. It is the expression, the voice of that fulness.

The life of desire, originating in the creature, is bounded in its horizon. It selects particular objects, such as it can see, and appreciate, and cling to. The life of faith seeks nothing in its own will; but expanding its view to all objects and all relations of objects, it chooses, without knowing what is best for itself or others, only what God chooses.

The life of desire is variable. It takes a new appearance, and operates in a new direction, with every new object to which it attaches itself. The life of faith is invariable, always exhibiting the same aspect and looking in the same direction, because the object, which inspired it, never changes and never can change. The life of desire is a *multiplied* one, because it seizes successively upon the multiplied objects of desire by which it is surrounded. The life of faith is simple, because tracing effects to causes and losing sight of the littleness of the creature in the infinity of the Creator, it rests upon God alone.

The life of desire asks, the life of faith satisfies. Desire is the voice, the petition of the creature; faith is the expression of God's answer. Desire, restless by its very nature, seeks to accomplish its object by positive and aggressive efforts. Faith, in the consciousness of its strength, conquers by being in harmony with the divine movement, and by the attractions and power of its innate purity and repose.

The life of desire is a life of anxiety. The greater the strength of the desire, the greater the sorrow and anxiety, until the object of desire is attained. The life of faith is a life of peace, because it

virtually possesses the object which desire aims at. The greater the degree of faith, the greater will be the peace.

4. In these contrasted statements, which, in being introduced chiefly for the purpose of illustration, are designedly made in a manner somewhat unqualified, we may obtain, if not a perfect, at least an approximated view of the subject. We now proceed to say, that in the progress of the soul's renovation and of its restoration to God, the mind gradually removes from its first central position in *desire* to a new and permanent centre in *faith*. And in accordance with this view, it will be found on examination, that there is always a period, if the progress in sanctification is such as it ought to be, which may be described as the period of transition from the life of desire to the life of faith. This important and decisive period is characterized by two things, which are worthy of notice here.

The first is, that the desires, at first so numerous, are simplified and brought into unity. They may either be described as *lost in*, or what is the same thing, as made *one* with the desire of the accomplishment of God's will. The language of the heart, whenever it is brought to this period in its history, is, *Thy will be done*. In the great and overruling desire involved in this language, every other inclination, every other desire, is harmonized. And it is easy to see, that it cannot well be otherwise. The necessity of a simplification of the desires is to be found in God's nature. It is obvious, that all desires, all purposes, must be made one with his, or they can never meet with his approbation. He can never fulfil the plans of any being, which are distinct from and at variance with his own.

5. The second thing, characteristic of this transition state, is, that the principle of faith will be so simplified in its action as to embody itself and rest in a single proposition merely; — namely, that God *does now give*, and that he always will give to his believing people *that which is best for them*. A result, which will be fixed and inflexible, just in proportion as they are able, without asking any thing in their own will, to rest in this great truth. Desire in its spiritual simplification, uniting all objects in one, says, *THY WILL BE DONE*. This is its continual prayer. Faith simplified by the same grace so as to correspond to the simplicity of the desire, says, in reference to ALL WHO BELIEVE, *Thy will is done*. His people give themselves to God; — he gives himself to them. Their will is, that *his* will, and not their

own, may be accomplished in themselves and in whatever concerns them. And as they believe in him as a God of wisdom, goodness, and truth, the accomplishment of it, whatever it may be, makes them happy.

6. These views aid in explaining some peculiarities of inward experience. Antonia Bourignon, for instance, speaking of some forms of prayer which she had been accustomed to go through, says, at a certain time, that they became burdensome to her, and difficult to be repeated. * Her mind, fixing upon no particular object of want or desire, was greatly drawn to inward silence. In her alarm she hardly knew what to think ; but was inclined to adopt the trying conclusion, either that she had become indifferent to religion, or that God had abandoned her. She laid the case before God. The answer, which she speaks of having received, or perhaps more properly the conclusion to which her spirit was promptly led by a divine operation, was embodied in the concise but significant inward expression, "*Cease and I will do all.*"

7. The import of this divine response was this. Cease from the useless multitude of petitions with which you now weary me ; leave, in the exercise of faith, all your cares and sorrows and wants in my hands, *and I will take care of you.* In other words, it was the transition point from a life of desire to a life of *faith* ; and instead of being a state of indifference or declension in religion, was really one of great advancement.

The experimental or interior history of the church presents many cases like this. Leighton, Ken, Edwards, Guthrie, Brainerd, Carvosso, all, in all ages of the world, who have attained *assurance* of faith, are instances.

8. Especially do the lives of the pious men, who are mentioned in the Scriptures, whatever may be true of their desires, exhibit the predominance of this great principle. Remove the mighty attribute of faith ; — and what would be left worthy of especial notice to the religious man, in the sublime characters of Abraham, Moses, and Daniel, of Paul and John ? The Saviour, in particular, who is our great pattern, is the most perfect exemplification of the life of faith. It is true, that in his state of humanity he had like other men the desires which are common to man's nature ; — but these desires were always,

* *Parole de Dieu*, p. 31. See also Boudon's *Regne de Dieu*. Livre, III, Chs. 6, 8.

and in all cases, subordinated to the desire, that God's will might be done. "Lo, I come to do thy will." "Not my will, but thine be done." In this overruling desire, that God's will might be accomplished, all other desires were harmonized and made one.

But this was not all. The strength of the Saviour's faith corresponded to the simplicity and the exalted nature of his desire. His desire, checked and controlled by his confidence in God, never degenerated into anxiety, never changed to selfishness. Faith overshadowed and sanctified it. It was faith, which laid the foundation of the perfect adjustment of his own character. It was by faith that he ruled both men and nature; — healing the sick, controlling the storms, and walking upon the sea. It was faith that gave him strength to consummate the mighty sacrifice which saved a world. In his faith was the "*hiding of his power.*"

L. M.

THE MYSTIC DOVE.

"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him." — JOHN I. 32.

The mystic Dove has found its nest;
Its snowy wings are folded there;
Within the pure, the peaceful breast,
Where faith and praise are joined to prayer

Long did the weary wanderer roam;
But scar'd from scenes of strife and fear,
Its panting bosom found no home,
Until it came and rested here.

And if it took thee long to find,
Oh, haste, not from thy home to stir; —
But nestling in the holy mind,
Cease not to be its Comforter.

The soul, that claims thee, bright with love,
Is beautiful as thine own skies; —
Fear not, dear stranger from above,
Fly not, sweet bird of Paradise.

U.

THEY ARE THE PEOPLE DEAR TO ME.

They are the people dear to me,
 Their idols who dethrone, —
 Rejoicing in the mystery
 Of life in God alone.

The ties that bound them here below,
 The wiles of human arts, —
 From their disburdened souls they throw,
 And give to God their hearts.

Supported on his mighty arm,
 They ask no aid beside, —
 His power protects, when foes alarm,
 His wisdom is their guide.

They are the people dear to me ;
 I claim them as my own, —
 Who love the hidden mystery
 Of life in God alone.

U.

JOURNEYINGS TO MOUNT ZION.

VALEDICTORY OF DYING GOOD MEN.

July 27. We all want to mark and admire the last words, the great and good sayings of dying men. It is right and proper that we should. "Though dead they yet speak." They often speak to our hearts and consciences as in "letters of living light." They frequently are words fitly spoken, and become as living sermons, which have their salutary influences. But I am not so desirous to leave some remarkable saying when dying, as I am of leaving a good *living* testimony. And even in this we wish not to attract attention nor to gain applause. We wish to be great only by so much as we are good ; and we can be rendered such only by grace through faith in Christ Jesus. Let the world account me poor ; thank heaven I court none of its pleasures nor honors. I desire none of its riches ! Let the church, if it will, esteem me "less than the least of all saints," as may be I

am worthy of being thus esteemed. This is my *living* sentiment, and by the grace of God it shall be my *dying* sentiment — “the blood of Jesus Christ his Son cleanses from all sin.” All glory and praise to God for such knowledge, for such assurance! Be this our theme, then, when dying — “He is able to save even unto the uttermost.”

“His blood can make the foulest clean,
His blood avails for me.”

And while o’er Jordan we are passing, we will sing, “glory to God in the highest” — and on the plains of immortality, join the eternal chorus of praise “unto him who hath loved us, and given himself for us, and washed us from our sins in his own blood, to Him be glory and power and dominion for ever and ever.”

A FREE AND FULL SALVATION.

Aug. 3. God’s gifts are not partial. The Lord does not confer his mercies upon us for any merit of our own. Had it thus been we could not have stood as to-day and rejoiced in divine acceptance. Man in himself by nature has no moral merit, but all his righteousness is as filthy rags. With one of the songs of our Zion we can say,

“No worth of our own, nor goodness we claim,
Our trust is all thrown on Jesus’ name.”

The merit of our salvation from beginning to end is all of Christ. Through Him we have abundant redemption, even the forgiveness of all our sins. Mercy is free — our salvation is glorious — it also is full, for it is redemption from all iniquity. A full sacrifice has been made, and now all may come and partake of the bounty heaven has spread before us, “without money and without price.” Here is the overflowing fountain of salvation, and before us lies the unbounded ocean of redeeming love! O the heights and depths of free mercy and unbounded grace! May all the nations of the earth look unto God by faith, and be saved through free-bought, unmerited *grace* in Christ!

CONFESSION OF CHRIST.

Aug. 10. “Him that confesseth me him will I confess, and he that denieth me will I deny.” Were it not for this consoling yet appalling declaration that has sometimes propelled me to take up the cross of Christ and discharge my duties as a Christian believer, I should

have perhaps shrunk tremblingly from it — but for the most part, as now, I feel like owning Christ as the way, and confess him as the truth and the life, for the joy and the delight I find therein. “We are Jesus’ witnesses,” and we are bound by justice to ourselves and to God our gracious Redeemer, as well as the law of love, to pay our acknowledgments unto the Most High. And this we may not do in our closets alone, as there alone God has not vouchsafed his mercy unto us. Have we not often been wondrously blessed in the communion of saints? Have we not often felt the presence of the Lord Jehovah in the great congregation? Have we not felt his banner over us lower while we have waited upon him in the sanctuary? If, then, God acknowledges us openly, we ought also to acknowledge Him openly. The more uniformly and humbly I discharge this duty the more the Lord blesses me, and the more his light and love cheer my pathway.

PRESENT FAITH BRINGS PRESENT BLESSINGS.

Aug. 18. We are apt to view God, in the dispensations of his grace, afar off. We often pray and receive not — we lack faith, and thus we are led to ask amiss. How common an error to apprehend the blessing of perfect love at a distance. Many pray for it as a gift to be obtained at the extreme verge of life. Some think they would not *profess* it, or long *retain* it, should they receive it. Others consider it not for *them*, or if for them, not attainable *now*. They place the time of its reception *at*, or shortly before, the hour of death. Now, according to our faith, so it shall be. If we truly believe so, and act accordingly, we shall ever find it so. It cannot be otherwise. For faith either brings blessings down from heaven when we ask for them, or unbelief bars the gates of salvation against us. Though we desire ever so much to be saved from all sin and yet have not faith in God, how can we righteously expect the work to be wrought in us contrary to God’s promises? This would be inverting God’s method of saving sinners. But if we have faith in the living God, and believe the blessing ours *now*, we may immediately “reckon ourselves dead indeed unto sin and alive unto God through Jesus Christ our Lord.” “Ask and ye shall receive.” Whatsoever things men ask when they pray *believing* they shall receive.” “Hitherto ye have asked nothing; ask largely that your joy may be *full*.” And now, Christian believer, are you going to ask to be saved from

all unrighteousness and made perfect in love? Will you receive the gracious advice of the Saviour, "that your joy may be full," that you may be "filled with all the fulness of God," or are you going to disregard it. Decide this hour for yourself; but for the sake of free mercy decide not this important case against yourself. The Lord bring thee speedily unto the rest of faith, the Sabbath of his love.

URBANO, O.

I. N. K.

MEMOIR OF MRS. ALMIRA RAND.

It is both pleasant and profitable to contemplate the excellence of the religion of Christ as manifested in the experience of dying saints.

Hastening as we are to the hour of death, and naturally inclined to recoil from the grave with dread, it affords us great consolation to be assured by what we see in the experience and conduct of others, that there is a power in the Gospel to overcome the fear of death.

Especially is the power of religion beautifully exhibited, when it gives triumph and joy to the Christian, who is called suddenly to leave the world, while in the enjoyment of all those tender and delightful relations, associations and blessings, which, when possessed, make life most desirable, and assimilate life most nearly to heaven itself.

Such an illustration of the value and beauty of religion has been afforded us in the recent sickness and death of Mrs. Almira Rand, who departed this life April 7th, in the 23d year of her age, and in hopes of a blessed immortality.

At the early age of thirteen she consecrated her heart to her Saviour, realized a happy experience of divine mercy, and united by a public profession with the church. She possessed great sweetness and amiability of disposition, and under the softening and refining influence of grace, she became a most marked example of that "meek and quiet spirit," which, the apostle assures us, is of great price in the sight of God, and which he commends as the peculiar adorning of the female character.

It was in the possession of this beautiful character that her early youth passed away. At the age of nineteen she entered into domestic relations and duties, which afford, by their cares and responsibili-

ties, the best opportunity to test the strength and purity of Christian virtues. In all the duties of the wife and mother the same lovely character shone forth. Meekness, forbearance, gentleness, and patience constantly adorned her mind. Fond of retirement, and far removed from that masculine spirit which tempts some of her sex to more public scenes, she found in the quiet and unseen circle of domestic life the field of usefulness most congenial to her taste and sense of duty. O how amiable and priceless is that woman, who, by constant vigilance in all domestic duties, and by the perpetual manifestation and exercise of lovely Christian tempers, makes home pleasant to all "its dwellers," and heavenly in all its influences.

It was in the actual accomplishment of this most valuable work, and while tenderly endeared to her companion in life, to two fond children, and many other dear friends, that sickness suddenly brought her to the bed of death. Amidst all these sweet endearments and fond hopes of life, a solemn voice broke upon her ear, which had all the distinctness of a summons to the tomb.

Now let us see what religion can do for the dying, and what charms attend her in the hour of death.

Our sister's sickness was short, but painful. A few days of severe conflict with a complicated disease terminated life. It was while watching over her infant child, then dangerously sick, that she became sick herself. Her anxiety, nightly exposure, and loss of rest, well fitted her feeble frame for disease. The child survives, but the mother fell in the struggle that saved its life. The arrow which her excited imagination had seen falling upon the *bosom* of her little, fragile child, as it lay in suffering upon her arms, suddenly recoiled, and with fatal malignity pierced her *own*. The grace of God, however, triumphed. Those graces which shone in her so beautifully in life, eminently appeared during her sickness and death. All was calm and peaceful. She was absolutely fearless of the grave, and perfectly confident of a rest in heaven. She confidently entrusted her little ones, which she loved so ardently, and which needed so much her care and influence, to God. The tie to earth was strong, the tie to Jesus and heaven was stronger. All that one could desire to realize of the preciousness of Christ was then granted her. O how lovely was the religion of Christ as it beamed out in the peace, hope, and triumph of her dying bed.

Her patience was extraordinary. Though at times involved in much suffering, no murmur escaped her lips. Her nurse, familiar with such scenes, said, "O, there never was such a patient sufferer." A Christian friend and sister who watched with her, observed that she knew not how to describe her during all that night, but in the single word "Lamblike," "Lamblike."

It was thus that she exemplified religion. She fell asleep in Jesus. No fears, no struggles, no groans. All was heavenly tranquillity. The happy spirit noiselessly took its flight to fairer climes. The end of life she accomplished. She made religion her early choice, evinced its possession in life, and in her triumphant death has both demonstrated to others its reality and value. Farewell, dear Christian friend! Thou was lovely to us in life, and pleasant even in death. No more shall we see thee in this suffering world. Thy soft voice shall greet us no more. In the light of thy character, adorned with the mild beams of all Christian graces, may all thy dear and loved ones follow thee safely to thy blest mansion on high.

Boston, May 14.

L. CROWELL.

HOLINESS, OR CHRISTIAN PERFECTION.

HOW TO ATTAIN IT.

MY DEAR M.:—In my last I endeavored to point out the way in which the penitent believer must come into possession of this blessing of "perfect love," or holiness of heart. If what I have advanced be true, as I am fully persuaded it is, then it follows of necessity, that it may be received NOW—this very moment—without a moment's delay. For if it is all of grace, received by a simple act of believing, then we must receive it, if we ever receive it at all, now in the present tense, without any other preparation than what God has already wrought in the heart by the operation of his Spirit, convincing us of its necessity, opening to our minds the way to attain it, demonstrating that "all things are now ready,"—that God is now able and willing to save us from all our sins this very moment—and the moment we unhesitatingly believe, then we *are saved*—not indeed because we believe it, but we believe it because it is a

fact,* that we "are saved by grace, through faith, and that not of ourselves, it is the gift of God."

The salvation which is the gift of God has come — it is even now at the door of our hearts — and all we have to do to receive and enjoy it, is to open the door, by removing the bar of unbelief with the key of faith, and let the Saviour, who stands at the door, with "all his great salvation," into our inmost souls — and when this is done we are saved, so that we may "reckon ourselves dead unto sin, and alive unto God, through our Lord Jesus Christ."

Here is the key-stone of the arch which binds the whole spiritual building together — THROUGH OUR LORD JESUS CHRIST. As I before said, it is not the simple act of believing that saves us, but it is the truth believed — it is the object in which the soul reposes that brings salvation — it is the believing in the LORD JESUS CHRIST — this is the truth that saves us, because there is an efficacy in the name of Jesus Christ, not found in any other name in the whole range of intelligences. It is, therefore, through this grand connecting medium between heaven and earth, between God and man, that this great salvation is brought to the soul of him who hangs upon Him by a single act of believing, and then, on this sole condition, HE saves us by an amazing act of GRACE.

It is like this: A man is standing on a dangerous precipice. He cannot go back for fear of falling into the hands of his enemies, who have driven him to this place. He cannot leap the chasm because it is so wide. He dare not descend for fear of falling into the yawning gulf. In this dilemma he hears a voice calling to him from the bottom of the gulf, "Let yourself fall, and I will catch you, and land you safely on the other side. To convince you of the truth of what I say, here is A, B, and C, and some dozen others, all of whom

* There are two facts to be believed in order to be sanctified: — The first is, that God is now ready and willing to sanctify us just as we are; and we must hold on to this truth until He does do it; and, secondly, when he does it, we shall believe it, because it is done, and we have a witness of the fact. Hence the assertion in the text: that "we are saved, not because we believe it, but we believe it because it is a fact" — a fact already revealed to the heart by the Holy Spirit, and therefore we believe it as an established fact, supported by competent testimony. And any man who believes himself sanctified before he has this evidence of the fact, believes an error, though he was fully authorized to believe, the moment he set himself to seek it with all his heart, that God was then ready and willing to save him from all his sins, and sanctify him wholly.

were once in the same predicament in which you find yourself, and they all threw themselves into my arms, and they are now safely landed on the other side of the gulf. Let them speak, and testify for me." They all, with one consent, confirm the truth of what that strange voice had asserted. The poor trembling man is thus induced to throw himself into the hands of his friend, and the next moment he finds himself safe over the gulf, joining the others in a song of praise to the benevolence, fidelity, and strength of their friend.

Just so the trembling penitent believer finds himself standing upon the verge of despair. He has been seeking after deliverance from inbred sin for days and months. During all this time he has been striving to fit himself more perfectly for the blessing by prayer and fasting, mortifying the deeds of the flesh, and other good works, but he could not grasp the prize of perfect love. Here he stands, half believing, half doubting, trembling as upon a precipice, afraid to go back and not venture forward, when the voice of Jesus Christ, his almighty Friend, salutes his ears, saying, "All things are possible to him that believes." "Throw yourself, by a simple act of faith, into my arms, and I will hold you fast. Here are my friends and your friends, all of whom will testify that they were once in a similar predicament to yourself, but they cast their souls into my hands and I supported them." To the truth of this they all testify. Finally the seeking soul cries out, "Lord, I believe, help thou my unbelief." Help instantly comes. His inward distress is now removed, his soul is now filled "with joy unspeakable and full of glory."

He now wonders why he did not sooner believe and enter into rest, not duly considering that all this time God has been preparing his heart for the reception of this very blessing in this very way, and that therefore he has finally received it at the time and manner which God had himself prescribed, with the exception of his hesitancy in taking God at his word; for this unbelief he is now ashamed, because he knows that it was dishonoring to God to discredit his word, inasmuch as all "his promises are yea and amen, to the glory of God the Father."

In respect to the duty of all those who have solemnly consecrated themselves to God, to believe that he is *now*, this *very moment*, able and willing to save them from all their sins, without a minute's delay, all our writers upon this subject agree. Thus, Wesley, vol. vi. p.

505, says : Nay, but ask that it may be done *now* ; to-day, while it is called to-day. Do not call this setting God a time. Certainly, to-day is his time as well as to-morrow. Make haste, man, make haste ! Let

“Thy soul break out in strong desire,
The perfect bliss to prove ;
Thy longing heart be all on fire
To be dissolved in love.”

Mr. Fletcher also, in vol. ii. p. 639, says : “Hence it follows that the most evangelical method of following after the perfection to which we are immediately called, is that of seeking it *now*, by endeavoring *fully* to lay hold on the promise of that perfection through *faith*, just as if our repeated acts of obedience could never help us forward.” Mrs. Palmer says, “Yes, THERE IS A SHORTER WAY ! O ! I am sure this long waiting and struggling with the powers of darkness is not necessary.” “How many, whom infinite love would long since have brought into this state, instead of seeking to be brought into the possession at once, are seeking a preparation for the reception of it.” God requires present holiness.” — *Way of Holiness*, p. 17, 18, 19.

Dr. Peck says, *Christian Perfection*, p. 407, “We must believe that this blessing is for us *now*. The faith that the blessing may be had some time or another — at some future indefinite period — will not prevail. It must contemplate the provision as within our reach — as *now* at hand. It will not admit of delay. It knows no inconvenient season. It says, Surely now is the accepted time, now is the day of salvation.”

In this, then, we are all agreed, that everything is fully prepared by the wisdom and goodness of God, the “fatlings are killed,” “the table is spread,” and all things are now ready for the reception of the blessing of entire sanctification, so that whenever the penitent believer is prepared, by being willing to part with all his sins, to surrender his whole heart to God, he may receive the promised cleansing by a simple act of faith in Jesus Christ.

This, I believe, is in conformity to the experience of every sanctified soul. Do you not remember, my dear M., when you cried out, in the language of the poet,

“Into thy gracious HANDS I FALL,
And with the arms of FAITH EMBRACE ;

O King of Glory, hear my call!
 O raise me, heal me by THY GRACE!
 Now righteous, through thy GRACE *I am!*
 No condemnation now I dread;
 I TASTE SALVATION in thy name;
 ALIVE in thee, my living head."

And in respect to the earnestness with which the soul, in this state, is taught to look for a present blessing, fully believing that God is now, this very moment, able and willing to save to the uttermost, is fully expressed in a number of our hymns. Take the following as a sample :

"Rock of Israel! cleft for me,
 For us, for all mankind,
 See, thy feeblest followers, see,
 Who call thy death to mind:
 Still the fountain of thy blood
 STANDS FOR SINNERS OPEN'D WIDE;
 Now, e'en NOW, my Lord, my God,
 I WASH ME IN THY SIDE.
 Now, e'en NOW, we all plunge in,
 And DRINK the purple wave;
 This the antidote for sin,
 'Tis this our souls shall save:
 With the LIFE OF JESUS fled,
 Lo! from strength to strength we rise,
 Followed by our Rock, and led,
 To meet Thee in the skies."

Equally expressive are the following words of the same inimitable poet, whose words of fire, I am sure, I cannot too often quote, especially for you, and for all those Methodists who admire the poetical genius of Charles Wesley. He says, in the 326th hymn,

"Now, e'en now, I yield, I yield,
 With ALL MY SINS to part;
 Jesus, *speake my pardon sealed,*
 And PURIFY my heart!
 Purge the LOVE OF SIN AWAY,
 Then I into NOTHING FALL;
 Then I see the perfect day,
 And CHRIST IS ALL IN ALL."

And to show you, my dear M., how fully the poet has taught us to rely most implicitly on the grace of God in Christ Jesus, for this great salvation, I will quote one more verse from the 308th hymn. It reads as follows :

"Jesus, thou art our king!
 To me thy succor bring —
 Christ the mighty one art thou,
 Help for all on thee is laid:
 'This the word; I *claim it now*;
 Send me now the *promised aid*."

May God help you, my dear M., who have obtained this invaluable blessing, to hold it fast by faith, and to prove the genuineness of your faith by good works, and especially the work of inviting all your Christian associates to seek for the high prize of "perfect love."

That this good work is advancing in the Church, I greatly rejoice to believe, and my sole object in writing these letters, is to contribute my mite towards its deepening and widening in the hearts of all God's professing people, as well as to communicate strength and comfort to the heart of my friend.

N. BANGS.

—*Christian Advocate and Journal*.

IMPOSSIBILITY OF CREATURE MERIT.

"FOR all things come of thee, and of thine own have we given thee." 1 Chron. xxix. 14. There can be no such thing as creature merit. Duty excludes merit. Even the angels cannot merit any thing. The angel has to say, "Of thine own do I give thee." For all he has is God's — every second of his time, every fraction of his strength, every wave of his wing. His the glowing love. His the soaring intellect. His the awful vigor. His the beautiful lowliness.

There is no merit in faith — we are saved by faith, not *on account* of it. All we consecrate, and the *will* to consecrate, are his gift.

Melville.

She felt only pity for those who injured her. She regarded all guilty beings as *left of God*. God cannot take up his abode in the heart without the *consent* of that heart. This is all he wants, and all he permits; (an act, which has the peculiarity of sustaining moral responsibility, without involving moral merit,) where this consent is not given, the poor rebellious one is *left of God* — left to himself!

PROF. UPHAM, in *Catharine Adorna*.

THE
GUIDE
TO
HOLINESS.

REV. D. S. KING, EDITOR.

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THE

GUIDE

TO

THE INESS.

BY J. H. HUTTON.

VOLUME XXIII.

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THE INESS AND THE INESS.

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THE GUIDE TO HOLINESS.

For the Guide to Holiness.

JOHN BUNYAN.*

BY REV. DANIEL WISE.

JOHN BUNYAN ranks among the master spirits of the human race. Beginning life under circumstances the most unfavorable to greatness, immured in a prison during twelve of the best years of his existence; he nevertheless acquired an imperishable renown. Men of the loftiest genius, admire the originality, beauty, grandeur, and pathos of his writings, and go on pilgrimages to Bunhill Fields, that they may stand upon his tomb and aspire after that inspiration which directed his enchanting pen. Good men cherish his memory and admire the stern martyr spirit with which he met his bitter persecutions: and there is scarcely a religious home in the civilized world, which has not been cheered by the visit of his immortal "Pilgrim." His name is beloved throughout the church of Jesus Christ, and it will continue to be as "ointment poured forth," until the church on earth shall be swallowed up in life and immortality.

To the lover of Christian holiness these facts are profoundly interesting, because John Bunyan owes all his celebrity and usefulness to the gospel of Christ. But for this, he must have spent his life as a low bred, vulgar blasphemer — a foul, walking pestilence — and, at his death, have bequeathed the sad legacy of a noxious example to

* The reader who wishes a thorough acquaintance with the character of this eminent and holy man, should consult "The works of John Bunyan," &c., a large and magnificent volume published by JOHN BALL, Philadelphia: whose edition is the best extant.

his children and to his neighbors. But being transformed by the grace of God, he became a prince in Israel; a star of transcendent beauty, whose soft and holy light still streams in purest rays on the intellect and heart of mankind.

The ancestors of Bunyan appear to have belonged to the lowest class of English society. For several generations they followed the business of travelling tinkers, to which profession Bunyan was duly reared. He was born in the year 1628, at Elstow, in Bedfordshire, and up to his eighteenth year, the epoch of his marriage, was noted for nothing but the most shocking profanity. So daring was this bold blasphemer in the use of oaths, that, one day, a wretched old woman, herself a notable swearer, reproved him thus: "You curse and swear," said she, "at such an ungodly rate that I tremble to hear you. You are the ungodliest person for swearing I ever heard in all my life!"

This reproof, coming from so vile a source, struck young Bunyan's heart a heavy blow. He stood in silent amazement before his reprover, sternly resolving to abandon the practice. God had previously spoken to him through dreams and convictions. This rebuke set him upon the great business of reformation. The spiritual conversation of some holy women led to his complete awakening, and, after a very long period of temptation such as few persons ever endured, he received the knowledge of salvation by faith in Christ. Joining a non-conformist church, under the pastoral care of holy Mr. Gifford, he was soon called into the work of the ministry. His zeal and success made him a mark for the enemies of Christ, and, after preaching a few years, he was arrested under the provisions of the Act of Conformity, and required to pledge himself not to preach. This pledge he nobly refused to give. He was then cast into the damp and unhealthy jail on Bedford bridge, where he lay for twelve long years, the heroic victim of priestly tyranny. During this cruel imprisonment, he was not idle. Unable to employ his *tongue* for the honor of Christ, he seized his pen, and thereby accomplished more for the world than he would probably have done had he enjoyed his liberty. At length, he was discharged from his imprisonment, preached extensively, and died, sweetly happy, at the ripe old age of sixty.

It would be very pleasing to him who walks in the highway of holiness, if the *testimony* of John Bunyan could be obtained in

favor of the possibility of being *freed* from sin. Not that the doctrine rests on the testimony of any man. No! Blessed be the Father of our Lord Jesus Christ, it stands on a better foundation: even the pure word of God. But since the experience of men confirms and illustrates the precious promises of the Scripture, it is a matter of interest to know how far a man so eminently owned of God as John Bunyan, believed in and enjoyed the blessing of a holy heart.

Theoretically, it must be confessed Mr. Bunyan did not understand or admit the doctrine. He lived at a period when Calvinism was taught in its most repulsive aspects. He inhaled the most ultra views of the German Reformer with the spiritual milk, which nurtured his religious infancy; and during his whole life had no access to either men or books that taught the doctrine of entire holiness. The Bible he interpreted by the obscurity of his creed, and, therefore, when *theorizing*, did not discover the *doctrine* there. Hence, in his Holy War, he allows *Carnal Sense* and *Unbelief* lurking places in the town of Man Soul, which, nevertheless, was so completely given up to Prince Emanuel, that, if they only showed themselves, they were instantly hunted down. Still, there they remained, and thus show Mr. Bunyan's theory of "inbred sin" being inexterminable in this life. So also in his discourse on "justification by an imputed righteousness;" we may see his *creed* triumphing over the aspirations of his heart. Speaking of Faith, he says, "Faith wraps the soul up in a bundle of life with God; it encloseth it in the righteousness of Jesus, and presents it so perfect in that, that whatever he (Satan) can do, with all his cunning, cannot render the soul spotted or wrinkled before the justice of the law: Yea, though the man, as to his own person and acts, be full of sin from top to toe, Jesus Christ covereth all: faith sees it, and holds the soul in its Godly sense and comfort of it."

How apparent in this passage is the conflict between the errors of his creed and the views of his heart concerning the power of faith. By the latter, the soul is spotless, by the former, it is only *seemingly* so; and the highest excellence of the Christian is made to consist in glaring hypocrisy — he is *apparently* white as snow, *really* black as a devil. Leave out the absurd teachings of his creed, and you have a soul holy in deed and in truth through the power of faith.

But while we concede ignorance of the *doctrine* of holiness to Bunyan as a *theorist*, we claim for Bunyan in his experimental writings and Christian experiences both the perception and the enjoyment of the blessing itself. We believe it can be made to appear that in his experiences he was superior to his opinions: his head was wrong on the doctrine, but his heart was right: — a fact suggesting the melancholy contrast of many modern professors, *right* in their heads but *wrong* in their hearts — who hold the truth in unrighteousness.

To find the heart of Bunyan we must study his most beautiful production, "The Pilgrim's Progress." In that imperishable book, he has daguerretyped his own soul: throwing aside the creed of his times: rising above the region of theories, into the pure atmosphere of a scriptural experience, he has shown us the innermost convictions of his spirit, and the Pisgah of his own attainments. To his Pilgrim, therefore, let us turn, and learn how far he knew by possession the joys of a heart made pure by the blood of Christ.

It is notable, that he makes his pilgrim lose his "roll" only once during his entire pilgrimage; and that for only a few hours, and for an *inward* sin. True, he frequently forgets to look at it, as in the Valley of Humiliation, and of the Shadow of Death; in Giant Despair's castle, and in the Enchanter's net; but he only *loses* it once. Now, by the roll, he unquestionably meant the distinct "witness of the Spirit," and by its retention so steadily, he presents the privilege of a believer to live in the possession of the "witness of adoption" throughout a series of years. But can this be done without going "on to perfection!" We think not. We think, from the nature of the case, that generally a clear sense of justification cannot be long retained without such an approximation to the enjoyment of holiness, as will make its attainment a certainty.

But who can read his enchanting description of the land of Beulah, without discerning the blessing of holiness therein? The reader will, I am sure, readily excuse the length of the following quotation, both because of its intrinsic beauty and on account of the evidence it furnishes of Bunyan's *experimental* views, when he wrote apart from the dictation of his creed. But let the blessed dreamer speak for himself. He says:

"I saw in my dream, that by this time the pilgrims were got over the enchanted ground, and entering into the country of Beulah,

whose air was very sweet and pleasant, *the way lying directly through it*, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day: wherefore this was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting Castle. Here also were they within sight of the city they were going to: also here met them some of the inhabitants thereof: for in this land the shining ones commonly walked, because it was upon the borders of heaven. In this land also the contract between the bride and the bridegroom was renewed: Yea, here, 'as the bridegroom rejoiceth over the bride, so did their God rejoice over them.' Here they had no want of corn and wine, for in this place they met with abundance of what they had wanted in their pilgrimage."

We take this splendid painting to be a description of the state and bliss of a man made perfect in Christ Jesus. The mind is calmly tranquil, inspiring perpetual bliss. Doubt is excluded. Heaven is ever visible. The communion of the soul with Christ is unbroken; it has no want. What more could be said? What more is implied in the doctrine of Christian perfection!

Mark, dear reader, Bunyan says *the way of the pilgrims lay through* this delightful land. What is this but teaching it to be not only the privilege, but also the duty of the Christian to enter into the state it implies. It is between the Christian and Heaven. How then can he win the latter without enjoying the former?

Observe further, that Bunyan's land of Beulah is not a death-bed state. It lies this side the river of death. His pilgrims walk in it, live in it, and solace themselves in it *for a season*. It is a state to be entered upon in life and in health, and not in the article of death.

We therefore claim Bunyan for a teacher of Christian perfection. That he elsewhere contradicts himself is admitted, but that contradiction we have already ascribed to his creed. Here, he is writing for the whole church, following the pure light of Scripture and experience; and here, he certainly teaches the attainability of the precious blessing.

But did he himself reach this state! We think so. It seems to

us that no man, however playful his fancy, could have drawn, as he has done, this lovely picture of Christian in the land of Beulah, without having traversed it in his own experience. There is a living essence in that description which raises it far above a mere imaginary picture. It breathes and lives! The source of its life could have been nothing less than the soul of Bunyan, kindled to the purest glow of pure love by the breath of a sin-destroying Saviour.

But the character of Bunyan was of that order which excludes the supposition that he *could* live without enjoying everything that his faith apprehended. His soul was simple and sincere as the heart of a child. His energy was of that degree which admits of no impediment. His application was untiring. How could such a mind apprehend the blessing, as he did when he wrote his description of the land of Beulah, without entering into it?

His life also confirms our opinions. From his conversion to his death it is marked with no single defeature. He was humble and meek to the last degree, yet heroically loyal to his sense of duty, even in prospect of the prison and the gallows. Throughout his long and cruel imprisonment, no sigh of impatience escaped his bosom, no word of unsubmitiveness or repining passed his lips. His soul was even buoyant and cheerful in his dungeon, where, too, like Joseph, he won the heart of his keeper. On his release, he threw his big soul into the work of God, and the last act of his life was one of mercy and love. View him in any and every aspect of his career, you cannot fail to see the features of a holy soul standing out in bold and beautiful relief, and furnishing incontestible evidence of the possession of the highest work of grace.

To a holy heart, combined with strong native powers, therefore, do we ascribe Bunyan's great success as a writer. It was the hand of religion which drew him out of the mire, polished him and made him shine, as a radiant jewel, in the diadem of Jesus Christ. It was the entire consecration of his powers to God and his work which wrought up those powers to the height of their accomplishment. It was the odor of that holiness impregnating his "pilgrim," and endowing him with the delicious perfume of heaven, which has made him so welcome a visitor in the homes of the saints of Christ; secured for him the preserving care of divine Providence, and given him his destined immortality. May the same odor be vouchsafed to the reader of this imperfect sketch.

For the Guide to Holiness.

CORRESPONDENCIES OF FAITH.

The April number of the *Biblical Repository* contains an interesting and valuable article on the *Correspondencies of Faith*, by Rev. Henry T. Cheever, of New York, from which we make the following extracts.

In perusing these truly fruitful, suggestive volumes,* as well as the *Life of Faith*, and *Memoirs of Madame Guyon*, by Professor Upham, and the contemplations and commentaries of heavenly-minded Leighton, we have been arrested by the numerous unmeant correspondencies of thought and expression between experimental writers upon religion. Though widely remote in time, and of different sects and opinions in philosophy and theology, and unacquainted, too, with one another's writings, yet, let the Spirit of God breathe upon them, and indite the truths of the Christian life as learned in their experience, (the only way a man learns any thing truly in religion,) and while they will each be original and peculiar, there will be certain great features and forms of expression recognizable in them all; and the same holy faces will be looking at you and speaking through their breathing words, and beaming with instruction at every turn.

The meanderings of the river of the water of life through the channels of human experience are many, and every real Christian, especially every truly heaven-inspired religious teacher, is himself an original, a new creation of God, different from every other. But in them all it is the same water of life, and in all its turns and sinuosities, it is

The river winding at its own sweet will.

And at whatever cove, or inlet, or eddy, you look down into its depths, you will always see reflected there from its clear molten mirror, God's sun and stars, God's clouds and trees; and if you are God's child,

* *THE GREAT EFFICACY OF SIMPLE FAITH IN CHRIST*, Exemplified in a *Memoir* of Mr. WILLIAM CARVOSSE, sixty years a Class-Leader in the Wesleyan Methodist Connection. Written by himself, and edited by his Son. From the 10th London Edition. New-York: LANE & TIPPETT.

WINDINGS OF THE RIVER OF THE WATER OF LIFE. In the *Development, Discipline, and Fruits of Faith*. By GEORGE B. CHEEVER, D. D. New-York and London: JOHN WILEY.

you will see yourself there, for as in water face answereth to face, so doth the heart of regenerated man to man.

These unintended correspondencies of devout minds are especially noticeable on the subject of faith, whatever be their theology ; and there is a reason for it in the relation faith holds to the whole body of Divine truth. To every science, and almost every art, there is generally found to be one principle or secret which lies at its foundation ; and that being once thoroughly mastered, further acquisitions in it are comparatively easy and sure. But if complete possession be not gotten at the outset of this bottom principle, there will be no real progress ; even apparently good attainments will be found superficial, baseless, insecure ; and the student will have to keep hobbling back to the first principle, just as dull cipherers, in our school-days, used to have to be put back from Vulgar Fractions and the Rule of Three, into Simple Multiplication and Division.

The same is true of the arts of Sculpture and Design ; but it holds above all in religion, whose foundation-principle is Faith, without which, no religious fabric it is attempted to build, can be secure or permanent, whether that fabric be rearing in an individual soul, or in a community. It is not religion, nor will it endure, or sustain the pressure of calamity and temptation, any more than an arch will hold without a key-stone. * * *

We are led into such a train of remark after reading the Memoirs of that most excellent man in the Methodist connection, William Carvosso. His whole character and life-long were a constant and most wonderful exemplification of the vivifying power of faith, faith working by love, as it always does when real and genuine. Hence it was that when he told those that came to him, have faith in God :

Believe, and all your sin 's forgiven ;
Only believe, and yours is heaven : —

himself seeing Christ, in the strong light of faith, present and willing to save unto the uttermost, it often produced an effect upon the inquirer hardly less than miraculous, like the command of God himself, or the name of Jesus of Nazareth upon the possessed of devils.

Perhaps in no man's lips that ever spake on the subject of faith, was the simple word, "Believe," ever made to appear so full of meaning, and so immediately potent, like a talisman, to produce

belief in other minds, as in his. When others said to the penitent "you must believe," the words often seemed without force, yea, meaningless. But no sooner did Carvosso utter them to laboring sinners or sorrowing saints in private, than the wisdom and power of God were manifest with the words; and gospel truth spoken by him in simplicity, frequently acted at once upon the unbelieving and hopeless mind, like a powerful alcoholic stimulus upon the body; and multitudes of captive souls that came to him, found present liberty through that magic SESAME, BELIEVE. His affecting emphasis, his lifted hands, his falling tears, every lineament of his countenance, all declared to whatever sorrowing spirit he addressed, that his words came from the heart which felt the power of the Lord present to heal, and they powerfully enforced his words; while his own strong faith, no doubt, of itself brought a degree of gracious aid to the helpless soul, and excited to the act of believing, for which God himself gives every man the power.

Faith and its effects were continually his theme, and it was his persistent, strong believing that solaced him under all trials, subdued or transfigured every evil, and made up for every deficiency by making the fulness of Christ all his own, and through the strange contagion there always is in such faith, constituted him the instrumental agent of light, consolation, and liberty to numbers while he lived, and doubtless to many more since his death, by the publication of his Journals; humble and unlearned a man as he was, who never wrote a sentence, nor knew how to, until after he was sixty five. He once entered in his diary, what is as correct in its theology, as it was a true transcript from his life: "This morning God filled my soul with peace and joy *in believing*. He that believeth, out of his belly shall flow rivers of living water. It is not according to our joy (this is the fruit and effect of faith,) but according to our faith, that God blesses, and saves, and accepts, and loves us."

Faith, in its complex character, as an exercise of the intellect and heart, a joint product of the whole man, intelligential and sentient, is the mainspring and father of all the graces. By rendering the apprehensions of eternal things vivid and tenacious, through them it impresses the affections and sensibilities, determines the will, and governs the conduct and life. * * *

Carvosso says in his Journal at one place: "The Lord this morn-

ing shined into my heart by his Holy Spirit, and gave me to see what is implied in the believer's being an heir of God, and a joint heir with Jesus Christ. Such was my faith, I could easily claim all that God hath in earth and heaven as my own. *I clearly discover it is by these believing views that the soul is changed from glory into glory."*

After fifty-six years spent in the service of God and steadfast believing, Carvosso said, "I find I have nothing to keep my soul in motion but faith in the blood of Christ. Without this, I should at once be as a ship becalmed. When Jesus is our peace, strength, righteousness, food, salvation, and our all, we are penetrated with the consciousness. Without this we should never rest, nor ever think we have it strong enough. *This it is to keep the faith.*" Most wonderfully did he keep the faith, which he argues for, and urges thus, in a letter, upon others; and himself enjoyed the presence of Christ for sixty-four years, till he was gathered to his grave, at eighty-five, as a shock of corn fully ripe in its season. His whole active life-long was a practical realization of the wondrous efficacy of faith, when, with steadfast tenacity and holy fixedness of purpose to obtain the blessing, it only appropriates personally the Christian promises, which are to such a soul like wings to the albatross, or the great propellers to an Atlantic steamer.

Now to this there is a remarkable correspondence in the experience of the distinguished Lady Maxwell, to whom Carvosso once referred, and who says of herself: "I most sensibly find, it is only by a momentary faith in the blood of Jesus that I am kept from sin; and that my soul is more or less vigorous, as I live by faith. I have never known so much of the nature of simple faith, and of its unspeakable value, as since I have tasted of the *pure love of God*: by it how has my soul been upheld in the midst of temptation! The Lord has taught me it is by faith, and not joy, that I must live. He has often enabled me to act faith on Jesus for sanctification, even in the absence of all comfort. This has diffused a heaven of sweetness through my soul, and brought with it the powerful witness of purity. I would say to every penitent, Believe, and justification is yours; and to every one who is justified, and sees his want of sanctification, *Believe, and that blessing is yours also.* I find a lively faith in constant exercise to secure what I already possess of grace, and keep adding to my little stock. At times my faith for sanctification is as

strong as a cable fixed to an immovable rock, and as clear as the sun shining at noon-day." How correspondent is this to the words of the apostle: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither Jesus, the forerunner, is for us entered; who of God is made unto us wisdom, righteousness, sanctification, and redemption.

This is the secret of the believer's walk and work, the well-spring of the victorious Christian's living and acting, namely, self-abjured, and Christ always apprehended by faith, Christ ventured upon in the dark, leaned on in the light, fed upon through time, trusted for eternity. Walking by faith is not, as some have objected, an unreasonable venturing without evidence, nor is it required without evidence, not without the testimony of the immutable God. Instead of being unreasonable, it is the highest exercise of reason itself in reliance upon Him who cannot lie, of whose veracity philosophy, as represented in her noblest son, has declared, There is no demonstration stronger than this, *God hath said it.* * * *

Let the vision of eternal realities become dim, as it always does when we relax at all in prayer and watchfulness; let us begin to walk by sight, not by faith, then we are troubled, then the inequalities of this life perplex us; then clouds settle upon the world and involving night; then the sun is eclipsed, and the moon and stars withdraw their light; then no glory gilds the sacred page, but the book of nature and the book of grace are alike obscure, and the soul's horizon is skirted with a curtain of gloom; then we cannot justify the ways of God to man; like Asaph, we think to know this, but it is too painful for us, and we almost fall over the precipice of unbelieving doubts and distrust of God's wisdom and goodness. Just then it is in the experience of the believer, through grace, as portrayed in one of the religious sonnets by Professor Upham:

That faith returns and takes me by the hand,
And now the valleys rise, the mountains fall.
Welcome the stormy sea, the dangerous land!
With faith to aid me, I can conquer all.
Faith lays her hand upon the lion's mane;
Faith fearless walks within the serpent's den;
Faith smiles amid her children round her slain;
When words are burning, cries, unmoved, Amen.
Yes, I am up, far upward on the wing;
The withered arm is strong, the broken heart doth sing.

It is within the scope of faith, when constant, yea, this is its province, this its victory, to prevent all sin and make the soul steadfast, immovable, always abounding in the work of the Lord. This habitual reliance on the Lord Jesus Christ, this setting Him always before us by faith, is the perfection of all wisdom ; it is the Ultima Thule of practical discovery in religion ; it is the key, and the safe, and the safeguard of all Christian excellence. The truly devout man of faith, cautious and self-distrustful as he has learned to be does sometimes humbly exult, and his soul swells with gratitude at the indications he is permitted to see in the augmenting force and constancy of his holy habits, the clearness and strength of his apprehensive faith, that he is planted immovably, as a tree of righteousness, in the garden of God. He feels this confirmed habit of holiness as the grasp of the great hand of the Almighty upon him, which will never let him go. From the advanced stage in his experience of constant faith, and consequent habitual serenity and holy living, to which it will hereafter be found, in the church of the future, that the Christian may arrive much oftener than he has done heretofore in the present life ; from this point of observation, through the grace of Christ, he looks out with firmness and joy upon the ocean of futurity, and says with holy confidence, as a great and good man once did, " I carry the eternal mark upon me that I belong to God ; and I am ready to go to any world to which He shall be pleased to transmit me, certain that every where, in height or depth, he will acknowledge me for ever."

It is not that a habit of holiness, formed through the help of Christ, realized by faith, of itself merits heaven, or lays any claim to the Divine favor. By no means ; but it shows heaven begun in the soul, and it is a proof of the special favor of God when faith and holiness, under the Divine discipline, have thus ripened into a habit ; and we may rationally expect that such a soul will enjoy God and dwell in his presence for ever, assimilation of character, the great end of his wise ratio disciplinæ having begun here. Life, said Henry Möwes, in the true spirit of Reformed German Evangelism, is a tutelage under Christ ; sacrifice and self-renunciation are the lessons the Master appoints ; *Inward strength and tranquillity the rewards we shall have when all is borne.*

How plainly now is faith the only key to this true Christian

"*Ἀσκήσις* of self-sacrifice and self-renunciation; and how necessarily is it a hidden life to the uninitiated; hidden in its cause and its end, and hidden as to any proper appreciation of its symptoms and phenomena. What knowledge has the world of the secret of that victory which overcometh the world, even faith? What sympathy or correspondence has the world with the motions and pulses of spiritual life, that beat in the bosom of a man of God? No more than most of the stupid, sensual monks in Luther's convent at Erfurth had with the grief and strife of the reformer's mind under a sense of sin and desire for holiness, and his warfare with self, and vain efforts at keeping the law, and his agony for deliverance long before he found a Saviour. What acquaintance, too, has the world with the spiritual joys and triumphs of the man of faith? or what knowledge of his inward conflicts, trials, and temptations? There, in Cowper's own sweet words, who knew,

There, unfatigued,
His fervent spirit labors. There he fights,
And there obtains fresh triumphs o'er himself,
And never-withering wreaths, compared with which,
The laurels that a Cæsar reaps are weeds.
Perhaps the self-approving, haughty world,
That as she sweeps him with her rustling silks,
Scarcely deigns to notice him, or if she see,
Deems him a cipher in the works of God,
Receives advantage from his noiseless hours,
Of what she little dreams. Perhaps she owes
Her sunshine and her rain, her blooming spring,
And plenteous harvest, to the prayer he makes,
When, Isaac-like, the solitary saint
Walks forth to meditate at eventide,
And thinks on her who thinks not of herself.

In the present period of outward activity and the Socialism of Christianity, we sometimes fear that Cowper's race of *solitary saints* is growing thin; the race of which each may say, like Paul, when I am weak, then am I strong; and of whom, as a class, the proper motto is, Impotent in self—Omnipotent in Christ; despised often by man, but prevalent with the Almighty: by union with Christ they stand; divided they fall. Only let the ranks of these singular non-conformists to the world be largely recruited; let the whole church militant be of their number, in realized union with Christ, and how

soon would the whole world be in their wake, walking, at one and the same time, by faith and by sight, even by faith in a spiritual Christianity, thus convincingly exhibited before their eyes in the holy living of its professors by virtue of real union with their invisible Head.

How interesting is it now to trace the correspondencies of differently constituted devout minds upon this common theme of union with Christ and holiness by faith, and the divine method of bringing it to pass in the soul of man! The author of the *Windings* has somewhere very happily represented Paul, the inspired logician of Scripture, answering back to David, the inspired poet, through the whispering gallery of ages. Let us, then, here show the Protestant mind revealed in the *Windings*, and the Catholic mind in the *Memoirs of Madame Guyon*, to be in the same close correspondence and sympathy; a correspondence all the more valuable for its being unknown to, perhaps disavowed by the former.

In order that this correspondence may be more apparent, the writer places certain passages from both these works in parallel columns, which occupy several pages; he then remarks:

If now there be found a correspondency in the religious prose of the two authors in question, as here presented, it will be still more apparent in their religious poetry, of which we present a few fragments in parallel columns.

FROM THE WINDINGS.

O save me from myself, Saviour Divine!
Then only I'm redeemed, when I am thine.
Turn thou mine eye, my heart, my life to Thee,
That even in self, Christ only may I see.

Fain would I make my Lord my only aim,
In all pursuits still think on his dear name,
For Him prepare my soul, from sin forbear,
Aspire to Heaven, because my Lord is there.

Lord, Thou canst conquer self, but Thou alone!
Set up within my soul thy glorious throne;
Let every thought, wish, expectation be
Brought in subjection, by thy love, to Thee.

Then will I fly on angels' wings abroad,
All care dismissed, but just to please my Lord:
'Tis perfect freedom, if Thou reign in me,
And where thou art, there shall thy servant be!

THE JOY OF THE CROSS.

1 It shall for ever be my pride,
My comfort in all grief,
That Christ for guilty sinners died,
Of whom I am the chief.
Paul's boast was Jesus crucified,
And I'll count all things lost beside.

MADAME GUYON.

Thou, Lord, alone, art all thy children need,
And there is none beside:
From thee the streams of blessedness proceed;
In thee the blessed abide.
Fountain of life, and all abounding grace,
Our source, our centre, and our dwelling-place.

The love of thee flows just as much
As that of eluding self subsides;
Our hearts (their scantiness is such)
Bear not the conflict of two rival tides.
Both cannot govern in one soul;
Both let self-love be dispossessed:
Then let God deserves the whole,
The love of God dwell with so despised a guest.
And will not dwell with so despised a guest.
That we should bear the cross is thy command,
Die to the world, and live to self no more;
Suffer unmoved, beneath the rudest hand;
When shipwrecked pleased, as when upon the shore.

My soul! rest happy in thy low estate,
Nor hope, nor wish to be esteemed or great;
To take the impression of a will divine,
Be that thy glory, and those riches thine.
Confess him righteous in his wise decrees,
Love what he loves, and let his pleasures please:
Die daily; from the touch of sin recede;
Then thou hast crown'd him, and he reigns indeed.

2 They tell me there's a thousand things
I ought not to forgo;
That this world's estimate of things
Must not be slighted so.
But I know what my Lord will say,
He tells me 'tis a dangerous way.

3 Since this world never was his friend,
It never shall be mine;
His life was suffering to its end,
Nor was it his design,
That his own followers should be.
Much happier in this world than he.

4 It is a world of toil and pain,
Because 'tis full of sin;
I sure have nothing here to gain
If I my Lord would win.
A place of labor 'tis for me,
Since I his servant mean to be.

5 By faith I see my happy home,
'Tis built beyond the skies;
How fair that city's pearly gates
And shining walls arise!
There never sorrows come, nor night,
God is the everlasting Light.

6 And I, though vile, may enter there,
Because my Saviour died for me;
And in the fountain of his blood
From sin I shall be free;
He'll clothe me in a robe divine,
And make me in his image shine.

7. The cross! the cross! I ever will
Make this my boast, my joy, my pride;
To all the world proclaiming still,
I'm saved because my Saviour died.
My song through all eternity
Redemption by His death shall be!

Ah, then! to his embrace repair:
My soul, thou art no stranger there:
There love divine shall be thy guard,
And peace and safety thy reward.

THE JOY OF THE CROSS.

Long plunged in sorrow, I resign
My soul to that dear hand of thine,
Without reserve or fear;
That hand shall wipe my streaming eyes,
Or into smiles of glad surprise
Transform the falling tear.

Adieu! ye vain delights of earth.
Inspid sports, and childish mirth,
I taste no sweets in you;
Unknown delights are in the cross,
All joy beside to me is dross,
And Jesus thought so too.

The Cross! Oh ravishment and bliss —
How grateful e'en its anguish is;
Its bitterness how sweet!
There every sense, and all the mind,
In all her faculties refined,
Taste happiness complete.

Jesus, avenger of our fall,
Thou faithful lover, above all
The cross have ever borne!
Oh tell me, — life is in thy voice, —
How much afflictions were thy choice,
And sloth and ease thy scorn!

Thy choice and mine shall be the same,
Inspired of that holy flame,
Which must forever blaze!
To take the cross and follow Thee,
Where love and duty lead, shall be
My portion and my praise.

It were easy to extend this parallel of correspondencies to other writers, as, for instance, between Professor Upham and Jonathan Edwards, or between Archbishop Leighton and John Newton. But the limits of a single review will not allow it. We see, by the correspondence already traced, that it is a concord of mind on the great subject of evangelical faith which has caused all the resemblances of thought and expression between authors so different in constitution, temperament, education, and times, as those here compared. And it is this agreement of holy minds on faith that, under God, is yet to bring to pass the true Church Unity, to realize which has been the longing aspiration of the good in every age, and is pre-eminently their aim and hope in the present. * * * Can it be doubted that the men are now in the process of training by the great Head of the church, in all its denominations, whose mission it shall be to inaugurate anew in the church the blessed era of evangelical holiness and philanthropy by faith? We fervently hope they are, and we believe, furthermore, that the study of such books on Christian ex-

perience as the Windings of the River of the Water of Life, and the Life of Faith, and the Memoirs of Madame Guyon, will do not a little, in the providence of God, toward training them.

And amidst much in the times to alarm, this is something to cheer, in the aspect of American Christianity, that there is a growing relish and supply of works like those on the Life of God in the soul of man; and that there is a manifest tendency to intercommunion in all sections of the church, on the Scriptural basis of one Lord, one faith, one Baptism — or the three onlies of D'Aubigne, — the Word of God only, the Grace of Christ only, the Work of the Spirit-only. Much has been done during the half century which is now closing, to elucidate the meaning of the Divine Word, especially of its symbolical language, and to establish sound principles of Biblical criticism; much has been done also to systematize, condense, and simplify our theology; to give definitiveness and certainty to our doctrinal terms and statements, and to distinguish between things that differ and things that agree; and to draw the lines and plant the stakes between essentials and non-essentials. The barricades have thus been strengthened between truth and error. * * * *

The gain to the cause of spiritual religion by all this has been great. Let there now only become general in the church that personal affection to, and self-appropriation of Christ, which appears in the letters of Samuel Rutherford, Robert McCheyne, and often also in the familiar epistles of that rugged but hearty hero and man of God, Oliver Cromwell; and what then would be wanting to the ideal of a millennial church, but the actual millennial conquest of the world? And the promise of the plenary gift of the Comforter in such a case being supposed to be fulfilled, and our religious machinery for the transmission of that spiritual power, when communicated, throughout the world, being already so excellent and wisely adapted to its end, what then would hinder the world's rapid subjugation to that adorable Saviour, who is in our day, even as foretold in prophecy, so signally overturning the dynasties of earth, preparatory to his own glorious reigning the King of nations as he is the King of saints? Let there be only realized, then, more generally this personal union of believers, the members with Christ the Head, and the close of the next half century will find the church far gone into the promised millennium of holiness and joy: and what we now call the theology of the future will be the proven and joyous

possession of the present by millions on millions of sanctified minds. The great feature of that theology we have endeavored herein to exhibit in its true place *behind* and under it, like a rudder, giving its direction to the ethical progress of our age. Where now shall we look for the man to put at the wheel in *front*, and with a clear outlook forward? Since God has taken to his place among the sanctities of heaven the mighty Moses of the Free Church of Scotland, is it not reasonable to look for some American Chalmers, that shall be as a Joshua to all Christendom, to put it in possession of the land of rest? Without being suspected of hero-worship, may we not justly look for the matured theologian of the age yet to appear in this world of the West, somewhere in the lineage of the Puritans, baptized and disciplined by the Holy Ghost and by fire, and not bound to any school or party, with whom, it shall be said hereafter in the theological world, under guidance of God,

Magnus ab integro saeculorum nascitur ordo.

From the depths of that future now not distant or unknown, we summon and hail the mighty master-spirit yet to come. Raised to a high vantage-ground by the appropriated eclectic wisdom of the past, God himself, in answer to prayer, shall pour into that mind a new influx of the truth and light which holy Robinson two centuries ago foresaw yet to break forth out of his Word. And the entire church of the Future, strongly united under the simplified and clear missionary theology of the Cross, shall make the earth tremble with its tread, as it advances joyously to the world's conquest for Christ.

For the Guide to Holiness.

PLEASING GOD.

No. 11.

SERIES CONCLUDED.

THE great and beautiful idea of Pleasing God has now been considered in various aspects. We have sought for the best method of studying him in his works of Creation, Providence, and Grace — have inquired how we shall please him in Prayer, secret and social — in Conversation — in Efforts for the good of our fellow Christians — in Efforts

for the Impenitent — in Our Manner of Giving and Receiving Commendation — in our Manner of Giving and Receiving Reproof — and in the Employment of Time. There are other points which might be brought up, but any one bringing the great idea to bear upon these, would hardly fail in its application to the rest.

It cannot be too deeply impressed on our minds, that the errand of life, the only business of all intelligent beings, here and everywhere, now and for ever, is, To PLEASE GOD. "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and *for thy pleasure* they are and were created." Rev. iv. 11. Our glorious Creator has not brought a host of sensitive and intellectual beings into life, and then left them to find their enjoyment and employment where they can, plodding wearily on through an endless, aimless existence, possessed of vast desires with nothing to meet them, and immense capacities with nothing on which to use them; no, these intelligent creatures were brought into being, and made capable of glorifying and enjoying God, because it was his design that they should glorify and enjoy him.

Doubtless he takes a satisfaction in all his works, even in the material and animal creation. This is apparent in the history of those first six days. At the close of each, he is represented as pausing to survey his work, and pronouncing it good. When the whole was completed, we are told, "God saw every thing that he had made, and behold it was very good."

If he looks with satisfaction on these inferior works of his hands, with how much stronger interest must he regard rational and immortal beings, made in his own image! Yes, we have abundant evidence that he takes a very deep and tender interest in us — more than we are willing to believe — more than we are able to comprehend. If this be so, then we may feel that the believing prayers, the grateful praises, the joyful services of his children come up before him with acceptance — and with something more than acceptance; they impart to his benevolent heart a true and deep satisfaction. He not only accepts, but takes pleasure in his people. Psalms cxlix. 4.

When we think of that Infinite Being who inhabiteth eternity, boundless in his resources, the fountain of knowledge, goodness, and happiness for the universe, and then hear him say that he delights in our poor services, it seems too much! How can it be? Ah he loves us; and love ever demands a return. To his essential glory,

and his essential happiness we are nothing, but to his love our hearts are a treasure. Ex. xix. 5. Do we find it good to draw nigh to God, and to receive of his infinite fulness? Does it add great sweetness to every blessing, to feel that it comes from him, and is a token of his tender regard? Is it blessed to be the constant recipients of his bounty, and to realize that "In him we live and move and have our being?" Is it a very precious thing, to depend for our inward life and light on the continual communications of his grace, so that we can say spiritually as well as temporally, "In him we live and move and have our being?" Is it so pleasant to be thus always receiving? Doubtless it is to the benevolent Creator a higher pleasure to be thus always imparting. For he himself has told us that it is more blessed to give than to receive.

1. Then let us please him by gladly and gratefully *accepting* all those spiritual blessings, which it is in a peculiar manner his delight to bestow. O let us *believe* him when he says, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" We have abundant evidence through the whole Bible, that nothing is more agreeable to him than FAITH. "Without faith it is impossible to please him." Heb. xi. 6.

2. Are we in affliction? Then a special opportunity is afforded us for pleasing God. Some, when the hand of the Lord is laid heavily upon them, look only for support and consolation. They search the Scriptures for those passages which seem to meet their case, and feel a strange pleasure in every thing which speaks of sorrow. Without any definite purpose of being made better by the things that they suffer, they seek and find what Montgomery calls, "The joy of grief."

Another class, farther advanced in the divine life, desire chiefly to have their affliction blessed to them; they are intent on deriving improvement from it, and their continual prayer is that all the fruit may be to take away sin. They do not think so much of being comforted, as of being sanctified.

But there are those disciples of the Lord, whose hearts have been brought by his abounding grace into perfect harmony with the Divine will. They live in a blessed union with him, and desire only what he desires. They seem to have nothing to ask for themselves; with a faith perfectly triumphant they are continually receiving, and

continually adding. To such persons suffering comes, but it does not seem to touch them. Isa. xliii. 2. They have lost sight of self, and think only of honoring and pleasing God. Madame Guyon was a remarkable instance of this higher form of Christian experience. Nor are we without examples of it among the living. O why should any dear child of God rest short of an attainment so blessed!

3. It is of the utmost importance that the lighter trials of every day life should be met in the right spirit. Those gentle touches of the rod all have a meaning. If we take them as accidents, matters of course, disagreeable things, which we must get along with as well as we can, regarding them as too small for us to bring our religion to bear upon, we make a great mistake — we just lose so many opportunities of pleasing God. For every little trial, every petty annoyance has a voice, if we would but listen to it. Sometimes it says, "Hush!" sometimes, "Take care!" and sometimes it seems gently to put the question, "Lovest thou me more than these things?" Then again it whispers, "this is a test of your patience," — "and this of your humility" — "and this of your spirit of self-sacrifice" — "and this of your benevolence" — "and this of your forbearance" — "and this of your submission." The soul that is right replies, "Ah, I understand — thank thee, dear Father!" Thus these little things, which many think are not worth minding religiously, become the medium of a sweet and most profitable intercourse between the soul and God. If we feel bound to listen when he speaks in the thunder tones of great calamities, why should we not attend to the "still small voice" of his daily providences? We know it is pleasing to him that we should, for he has said, "Whoso is wise, and will *observe* these things, even they shall understand the loving kindness of the Lord."

4. While our heavenly father is gently speaking to us in his daily providences, there is another "still small voice," which must not be unheeded, if we would please him; and that is the voice of the indwelling Spirit. There is not so much thought and felt on this subject as there should be, even among those who are called devoted Christians. Very little prominence is given to it in our religious teachings from the pulpit or the press. The ostensible reason for his omission is, that the doctrine of "Inward divine guidance" has been perverted and abused; the real reason perhaps may be the want of experimental knowledge in regard to it. Like the doctrine

of Sanctification by Faith, it is a precious truth, which the church lost in the dark ages, and has never yet fairly recovered. The powerful and continual influence of the Spirit, appears to be the grand feature which distinguishes the New Testament from the Old Testament saints.

“The blest Redeemer, ere he breathed
His tender last farewell,
A Guide, a Comforter bequeathed —
With us to dwell.”

I recollect, when a child, reading the second part of Pilgrim's Progress, and thinking that Christiana had a much easier time than her good husband and his companions did, because Great Heart attended her and her children every step of the way, fought all their battles for them, and led them safely through those dangerous places where Christian and Faithful found so much trouble. They seemed to have nothing to do but follow quietly along where their guide led them. This appears aptly to represent the difference between believers under the old and new dispensation. We have a Guide, and if we would please “the Lord of the place whither we are going,” we must be careful to follow him. He does not speak to the outward ear; it is an inward voice, which utters itself in the soul — speaking through the conscience and reason, but not to be confounded with either — ever in harmony with the voice of providence, yet distinct from it.

Seeing our Lord Jesus Christ has left us this gracious Comforter and Guide, to be, as he said, more than a substitute for his own personal presence, how gratefully should we welcome him, how carefully should we listen to his voice, how faithfully should we follow his lead, how gladly should we avail ourselves of his wisdom and power, to any extent that our necessities may demand?

The language of Christ is, “I do nothing of myself; but as my father hath taught me; he that sent me is with me; for I do always those things that please him.” We read that the Spirit was given to him without measure, and he followed it without reserve. Thus he was able to do always those things which pleased the Father; thus, and thus only may we. “The servant is not greater than his Lord.”

Let us ever remember, that if we do anything simply because it is our duty, or because it is right, or because it ought to be done and must be done, or from the promptings of public spirit, generosity,

pity, natural affection, or any other natural impulse, the act, however good and praiseworthy in the eyes of men, lacks the element of true obedience ; it is not done from love to God. Yet when we honestly desire to please the Lord, there is danger of failure ; for our good deeds will not please him unless we do them *in his order*. If we run before we are sent, we are like officious children, who are quite zealous to perform certain services, which they imagine will be agreeable to their father, but they do not stop to consult him, and consequently their right things are not done in the right way ; thus they give him more cause to be angry than pleased. Is there not reason to fear, that a great part of what the children of God are now doing for him is undertaken in this spirit ? Self-will creeps in unawares.

Let us then make it the great study of our lives, TO PLEASE GOD. Here is something worth living for ; nothing else is. This is object enough for a whole life, and for eternity ! It fills and satisfies the soul.

S. J.

For the Guide to Holiness.

PURE LOVE.

TRANSLATED FROM THE SPANISH OF DIEGO DE ESTELLA.*

WHAT greater wrong, O my soul, canst thou do to thy God, than to love his gifts better than himself ? If thou dost not love him for himself, but for what he bestows upon thee and for what thou expectest of him, dost thou not esteem the gift more than the Giver ? The spouse wrongs the bridegroom when she prefers his jewels and bridal presents before himself. Thy spouse is good and worthy to be loved for his own sake.

Many there are among men who love their fellows not for their riches nor favors, nor for the goods they possess — for themselves have much greater abundance of all these things than those they love — but because they are good, and their conversation is sweet and desirable. And why, dear Lord, may I not be with thee even as man with man, loving thee for what thou art, without reference to selfish interest ? I love thee what I can and all that is possible for

* Diego de Estella was a Spanish monk of Salamanca, who flourished about the year 1550. He was author of several works in Latin and in Spanish. The above piece is extracted from his "Meditations on the Love of God."

me, but am dissatisfied with my love, in that it is so small; for I would have an infinite power of loving thee infinitely!

If by an impossible chance it were given me to be in glory beholding thee and thou offended, or to dwell in hell suffering its torments, thou being with me, Oh! how quickly would I decide rather to be tormented and have thy favor, than to be in glory without the light of thy countenance! My heaven is to content thee, and my hell to feel thee offended with me. Grant me, O Lord, thy grace, and do with me even as seemeth good in thy sight. Give me thy holy love, and dispose of me according to thy pleasure; if it be that I suffer all the torments of hell, even then I shall be in Paradise, because I shall be serving thee and fulfilling thy will. If I abhor that dreadful place, it is not so much because I fear its tortures as because I know that those who dwell there hate thee; and if I love eternal blessedness and celestial glory, it is not so much on account of the delights and enjoyments there laid up for me, as because I know that its inhabitants are thy friends, and are assured that they shall never more offend thee. This is all my soul's desire, that I may not offend thee, and that I may ever continue in thy holy love. Let me be sure of thine approval, and cut where thou wilt; let me have thee with me, and I need naught else to secure me from sadness or from annoyance at any thing that may befall me. Thee only do I seek; thee only do I love! It is good for me to approach unto thee, and this alone is sufficient for me! O, Lord! how gracious is thy Spirit! How sweet thy communion! How worthy art thou to be loved for thyself! He is yet a slave who seeks aught else but thee! Art thou, O highest good and most infinite goodness, so small a matter that thou dost not merit to be loved for thyself, but only for that which thou hast and canst confer? And is it so, Lord, that if thou hadst nothing to bestow upon us, we should have no love for thee? Oh! how does he wrong thee who serves thee and keeps thy commandments, not so much for love of thee and because it is thy will, as for his own private profit! When Moses commanded us to love thee, he added, "Thou shalt love the Lord thy God even as he hath commanded thee." Wherein he would give us to understand that the reason why we should love thee is because thou desirest and commandest it. Not alone for the blessings thou hast promised, nor because of the threatenings thou hast made, but chiefly because thou commandest it and such is thy will.

If there be any that loves thee and keeps thy commandments solely or even chiefly that he may receive glory at thy hands, let him beware lest he altogether miss of it! Such an one is not guided solely by thy love, but partly by self-love, and is seeking self instead of thee. Should a child declare to his father that he obeyed him and fulfilled all his commands, not because he was his father, nor because of his love towards him, but on account of the inheritance he expected from him, would he not deserve to be disinherited? Would not his father expel him from the house, and advance that son who would love and serve him disinterestedly? For whom does the father desire an estate but for the child that loves him? For whom, O my God, dost thou desire glory, but for those that love thee? Thine apostle has said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him." Eternal life is for them that love thee, and he shall not receive it who, not loving God, seeks God, not for God, but only for the promised glory.

Thou, Lord, reservest eternal felicity for them that love thee, and thy children who serve thee from love, shall enter therein. He who seeks thee only, shall find thee, and with thee, all good. Thee only do I seek and desire, and thou only shalt be the end of my labors, as thou didst declare to the Patriarch: "I am thine exceeding great reward." — Gen. xv. 1. Thou art that abundant reward of which the Psalmist speaks: "I have inclined my heart to perform thy statutes, on account of the reward." — Ps. cxix. 12, Septuagint. Freely, my soul, oughtest thou to love him who so freely purchased thee, paying the price of thy redemption when thou didst not deserve to be redeemed at all. Seek nought beyond him, for he alone shall suffice thee. Thy greatest avarice should be content with him; for though it should grasp heaven and earth, yet he that made them both is greater than all. In him alone thou shalt find all things that thou canst ask for or desire. "Yet now, if thou wilt, forgive their sin," said Moses to the Lord, "and if not, blot me, I pray thee, out of thy book which thou hast written." — Ex. xxxii. 32. Moses did not desire to be separated from the love of God, but such was his love for him and for his people, that he was willing to forego his own individual claim to glory, and rest satisfied with the love of God alone.

N. I. L.

THE GUIDE TO HOLINESS.

For the Guide to Holiness.

RELIGIOUS CHARACTER AND EXPERIENCE

OF PHEBE ANN JACOBS, — WRITTEN BY HER FRIEND, P. L. U.

THE writer of this narrative has lived twenty-five years in the neighborhood of Phebe, and now that she has been called home to heaven, this memorial of her is written in the wish to cherish her memory, and in the hope it may be useful to others, to whom she was personally unknown.

Phebe was born a *slave*, near Newark, N. J., but was placed by the kind hand of providence, at the age of seven years, in a pious family, President Wheelock's, of Dartmouth College, Hanover; and subsequently in the family of his daughter, Mrs. Allen, wife of President Allen, of Bowdoin College, Brunswick, Maine.

She died in Brunswick, Feb. 28, 1850, aged 64 years. After the death of Mrs. Allen, whose faithful servant she had been from early childhood to the time of her decease, Phebe chose to live alone; — and yet *not* alone, for she seemed ever to realize the presence of her God and Saviour. Phebe lived not for earth, but for heaven. While she was diligent and faithful in all the departments of household labor, she was at the same time fervent in spirit, serving the Lord. All her work seemed to be sanctified by prayer and praise, and done *cheerfully, heartily*, as unto the Lord.

While living alone, her employment was washing and ironing for the students of Bowdoin College. In her little habitation all was neatness and order. How pleasant it was to call at that door; to

meet those joyous smiles; to listen to her talk of Jesus; to kneel with her in prayer. However busily employed, she was always ready to leave her work to enjoy a season of prayer and praise with her Christian friends who called to see her. As a friend passed her dwelling a short time since, while she was hanging out her clothes, and it was beginning to rain, it was said to her, "I am afraid you will not get your clothes dry to-day, Phebe." "That is as the Lord wills," she replied. All was easy and right with her, because she moved in the will of God, having no will of her own; hence she seemed to be always peaceful and without care. Every body knew that Phebe was happy, and that it was religion that made her so. Young persons and children, as well as those of mature years, loved on this account to visit Phebe. At one time a little colored girl was spending a few weeks with her. A gentleman meeting this child, and noticing her happy face, said to her, "Where do you live, little girl?" "With happy Phebe," was her quick reply. This was the appropriate expression of a little girl of seven or eight years, and no one phrase could give a more truthful idea of Phebe. Not long since, a kind neighbor sent her daughter to read to her the little book, "A Trap to Catch a Sunbeam." After hearing it read, "Well," said Phebe, "that is a beautiful book, but I don't need a trap to catch sunbeams; I find sunbeams every where." This was true of Phebe. She was always gathering up the good, and casting the bad away. Who ever heard Phebe complain, or find fault, or severely censure any one? When harsh remarks were made in her presence, concerning her brethren and sisters, she would be silent, or would say, "*We must pray more for them.*" And this was her custom. One day the past winter, she was rudely spoken to, and her feelings wounded. Said Phebe, I have a friend to whom I can go; and with no other reply, she turned away, and went, and on her knees before God prayed earnestly for this individual. The next morning, the person came and asked her pardon. How beautifully does this illustrate the passage, "Dearly beloved, avenge not yourselves." Again: returning home from church-meeting one evening, she was rudely accosted thus, "Where are you bound, old woman?" "To Canaan's happy land," she answered.

Phebe was, in truth, one of Abraham's children of *faith*. She believed God, and was therefore an heir to the richest promises.

Near by her, and always on her heart and mind, was her precious Holy Bible, and her large print Testament. Her Bible was the daily bread of her soul. There *all* the promises, and all the warnings too, and threatenings of God, are marked and underscored with her pencil. Phebe had the same Bible that others have, but she found in it a great deal more than is commonly found, as all may observe, who have seen and handled her Bible. It is a sacred relic indeed of Phebe. Here, almost on every page, her marks appear, a witness of the truth of God. The God of the Bible was her God. Her religion was like the religion of the Bible — like David's, like Abraham's, like the holy men and women of old.

"At midnight I will arise and give thanks unto thee." Many, who knew her habit, have wondered, no doubt, why Phebe should so often arise from her bed at midnight and pray. Here the question is answered. This is a marked passage in her Bible, and as Phebe's feelings corresponded with the feelings of the holy men here recorded, so would her practice of life be the same. So much was her soul awake to the interests of Zion, it was no uncommon occurrence for her to arise at midnight and pray. Yes, Phebe loved to arise at midnight, when all around her were wrapt in slumber, and no eye awake but God's; and bow herself before the Lord, and make supplication unto the mighty God of Jacob.

Phebe's faith was practical, and availed her in time of need. When her mistress, Mrs. Allen, died, whom she loved more than any being on earth, and whose death was very sudden, in the dead of night, causing great distress in the family, Phebe calmly says, *"Don't we pray thy will be done? and now it is done."*

At one time, about four years since, she arose at midnight, *month* after *month*, to pray for her pastor. At that time, it was apparent his soul was richly fed with spiritual manna, and of this bread many of his flock partook with him. In some youthful hearts, also, the word took effect, and brought forth the fruits of righteousness. Many were the *individuals* she bore in her heart before God, Not long since, a friend called to see her. "What is the good word?" said Phebe. "A. B. is serious, and inquiring the way of life and salvation." With tears of joy, she arose, praised God aloud, and said, "For *her* I have been praying. God is a hearer of prayer."

Phebe took a deep interest in the concert of prayer for Colleges.

On one of these occasions, a six o'clock morning prayer-meeting had been appointed. When the pastor came, it was found that Phebe had been there on the door steps *two hours, praying*.

In the female prayer-meeting, Phebe ever manifested a lively interest, and was always ready to take part in its exercises. All loved to kneel down when Phebe prayed. She came, not in a circuitous way, but by a direct path, to the throne of grace, as if her heart and mind were already there, and she had only to open her mouth, and the prayer of the heart went out in all humility, and love, and faith.

Phebe's humility drew all hearts towards her. This was the mark by which she was every where known. She did not herself seem to be conscious of it, but she was always seeking to be concealed; to pass unnoticed, scarcely, if ever, speaking first, yet always ready to respond heartily to the greetings of her brethren and sisters in Christ. She literally and truly sought out the *lowest seat*. Down by the door at the vestry, there always sat Phebe, with her head bowed down, neither seeing, nor wishing to be seen. Urged one day to come up nearer, as she had often been before, it was said to her, "What will you do, Phebe, when you get to heaven?" "My Master will tell me where to sit," she answered. There was a peculiar lowly attitude of spirit and manner which sat on her with a natural grace and beauty, which cannot be described. For many, many years, in our former house of worship, she was seen sitting in one corner of the gallery, on the farthest row of seats, with her head bowed down, and as every one knew, in secret prayer. To look up to her, as we entered the house of God, was to some of us, at least, a prayer, a sermon, a hymn of praise, — she embodied all. Phebe really loved the house of God. She took *great delight* in the services of the sanctuary. She was among the first to be seated there, and never absent, except from sickness, or some urgent necessity. She often remained during the intermission at noon, a season highly prized by some of her Christian friends, who would hasten back to meet her. That glowing look of hers, that close pressure of the hand, that *Sabbath day greeting*, can it ever be forgotten? The best, the most experienced Christians, were happy to be with Phebe, to sit, as it were, at her feet, and listen to her words. And why? Not because she was learned, or had any gifts of utterance. O no;

but because she knew her *Bible* true, and was a Bible Christian, a happy Christian. All the attentions she received, did not cause her for a moment to step aside from her own quiet, humble path, in which she ever continued to walk, doing her own work, or rather the Lord's, in her own humble way.

About four years since, Phebe seemed to come into a new and fuller realization than ever before of Jesus, as a *present* and *all-sufficient* Saviour. From this time, as she often expressed it, "she had never let her Saviour go," "she had held him by the hand;" yea more, she realized "that he had come into her heart, and *continued to abide* with her." In his strength she was able to conquer all her foes. Grace was triumphant in her soul, and so continued, by her own testimony, given at the last interview she enjoyed with her Christian friends on earth. Phebe had at times special manifestations of her Saviour's presence. One such she had just a week before she was called away. "My little house," said she, "this winter has become a *palace*. While sweeping my room to-day, I thought I must sweep softly, for He was here, my Lord and King." "Jesus, lover of my soul," she repeated at our last Sabbath interview, "Yes, *lover, lover, lover*, how can I better express it, — *Jesus, lover of my soul*."

Phebe died as suddenly as her mistress, and of disease of the same organ, the heart; and now lies by her mistress' side, in the same resting place where lie so many of the loved and honored. She had often expressed her desire to be placed at her mistress' feet. She would often say, for she was expecting to die suddenly, and die alone, "When you hear I am gone home, *praise the Lord*. Now, if to-morrow you hear I am gone," said she to the writer of this, the Sabbath before she died, "*rejoice, and give thanks, and remember, it is well with me*." A few hours only before she was called away, she came to look on the wife of her Pastor, then in a dying state, sleeping her last sleep, to awake in heaven. As Phebe was standing and looking earnestly, and, as it was believed, *wishfully* on that near approach to heaven, she was asked, "Phebe, don't you wish you were going home so soon?" "Yes, indeed, I do," was her emphatic answer. "Are you not unwilling to be all alone in your house, when you may be taken sick at any time?" She replied,

"I am not alone, my Saviour is with me; he is my shepherd, my friend, my all, — my *all in all*."

The next morning, Phebe's body was found in bed, cold and lifeless — the eyes calmly closed — the mouth shut — her hands by her side — her candle burnt out by the side of her bed — her Testament and spectacles also by the bedside — the door of her house unbolted — and Phebe was not. God took her.

For the Guide to Holiness.

LOSING THE BLESSING.

WE sometimes hear persons speak of having lost the blessing of sanctification. One would think this was not a blessing to be lost. When the eyes of a Christian are opened to see the provisions of the gospel, when he is convinced by the Holy Spirit that these provisions are *for him*, when by the same Spirit he is led to accept them and enabled to live upon them, he enters into a state of perfect love — "a love not *disinterested*, but *UNSELFISH*." The apostle John says, "Whoso keepeth his word, in him, verily, is the love of God perfected." Such a soul has received what may well be called *The Blessing*; that which our Saviour spoke of as *The Promise* of the Father — a powerful, purifying, and permanent influence of the Spirit. Why should he ever lose it?

It is easy to see how persons who do not give themselves wholly to the Lord, and have not yet ventured to trust him fully, should alternate in their experience — be now advancing, then receding; and never able to glorify him by a course which is

"Onward, and upward, and true to the line."

But when a Christian has once laid himself on the altar, how can he take himself off again? If he has once seen cause to trust in God, when and where is he to find reason for withdrawing that trust?

It seems rather difficult to define the position of that disciple, who professing still to love God, complains of not being able to love and trust him as he formerly could. Has God changed? Does he love

you less than he once did? Are not all his promises yea and amen? Go and look at them again — there they stand, bright and beautiful as ever! “They mean all they appear to!”

You mourn that you are not where you was in months and years that are past. Then why not return at once? The way of return is open. Is it safe for you to regard yourself as a Christian, while you keep any thing back, or continue to allow yourself in any degree of unbelief? A law of the kingdom is, that *we must live up to the light we have*. Now you have a degree of light in regard to inward experience, which many other Christians have not; and you are bound to act accordingly. The words of the Saviour are, “Whosoever he be of you that forsaketh not *all that he hath*, he cannot be my disciple;” conveying clearly the idea, that entire consecration, so far from being a high attainment, is the condition of discipleship. As the believer advances in the divine life, he sees, by the illuminating influences of the Spirit, more and more of what is implied in this entire consecration, and he must follow the light thus given.

Perhaps you will say, “I am not conscious of holding any thing back, or of having any idol; I endeavor to perform every duty, and am ready to suffer all the will of God; but I have lost *the blessing*.”

What have you lost? You have lost perhaps those bright and joyous feelings, which you had at first. Your experience does not now partake so largely of the emotions as it did then. But this is not *the blessing* — it is only one of its pleasant fruits; which, like other pleasant things, it is sometimes profitable to lose. *The blessing* consists in this: the soul is led to desire holiness, and made willing to surrender all; and resting in simple faith on the Word of God, accepts of a full salvation. Have you lost this *desire*, this *willingness*, and this *trust*? Then you have indeed lost *the blessing*. Yet be not discouraged; the word still is, “SEEK AND YE SHALL FIND.” Go as you went before, and you will not fail to find God where you left him.

It may be you are waiting for a baptism of the Spirit. If so, is not your condition much the same as that of an impenitent sinner, who is waiting for God to come and convert him?

“But,” you reply, “sometimes I *strive* to enter in at the strait gate — I attend many religious meetings, and spend hours in fervent, wrestling prayer.” You have seen convicted sinners pursuing the same course, and you told them that all these efforts, without faith,

would do no good — that their first work was, to go to the Lord Jesus Christ, *just as they were*, believing in his ability and willingness to save them. Now perhaps you are unconsciously depending in a degree on your fervent prayers, as if they were to move the Lord to restore unto you the joy of his salvation.

*"Believe, and take the promised rest
Obey, and be for ever blest."*

I would add a word to those humble and conscientious disciples, who have not yet learned to distinguish accurately between faith and feeling. They attach too much value to a merely emotional experience. When their feelings are lively, faith seems to be strong, and they think all is well. But when from any cause — it may be bodily weakness, or an overtasking of the mental powers — they have not much feeling, then they are alarmed, and think God is displeased with them. This is wrong. Our peace should not be dependent on our joy. The prophet Isaiah says, "Thou wilt keep him in perfect peace whose mind is stayed on thee." We are to rest on God, and not on our religious experience.

Sometimes our heavenly Father sees fit to withdraw the light of his countenance for a while; perhaps to teach his children, among other things, that they must love him for himself alone, and not for his gifts. It is good exercise of faith to follow him in the dark. Madam Guyon says :

"I yield Thee back Thy gifts again,
Thy gifts which most I prize;
Desirous only to retain
The notice of thine eyes.

"But, if by Thine adored decree,
That blessing be denied,
Resigned, and unreluctant, see
My every wish subside.

"Thy will in all things I approve,
Exalted or cast down; —
Thy will in every state I love,
And even in thy frown." *

The words of Scripture are, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness,

* Translated by Professor Upham.

and hath no light? Let him trust in the name of the Lord, and stay upon his God." He must not be perplexed nor disheartened; for "All discouragement is of the nature of unbelief." If he is conscious of being fully consecrated, let him go quietly forward, living wholly *for* God, and wholly *in* God.

Fenelon says, "Having gained the victory over all undue and inordinate action of the physical nature, the second step in the process of actually realizing, in inward experience, what is prospectively and virtually involved in the act of entire consecration to God, is to *cease to rest on the pleasures of inward sensibility*. The struggle here is, in general, more severe and prolonged than in the first contest. It is hard for us to die to those inward tastes and relishes, which make us feel so happy, and which God usually permits us to enjoy and rest upon in our first experience. When we lose our inward happiness, that is to say, that inward buoyancy and exhilaration of spirit which depend upon numerous circumstances, we are very apt to think that we lose God; not considering that the moral life of the soul does not consist in pleasure, but in union with God's will, whatever that may be. The victory here also is by faith."

He remarks in another place, "We cannot well know whether we have renounced ourselves, except by being tried on those very points to which our self-renunciation, either real or supposed, relates. One of the severest inward trials which we are called to experience, is that by which we are taken off from all inward sensible supports, and are made to live and walk by faith alone." * That is, we must persist in believing that God loves us, even when we cannot *feel* as if he did; we must hang on to those great and precious promises, even when we cannot realize that they are ours; we must insist upon this glorious fact, that the Spirit dwells in our souls, even when it seems as if there was no evidence of it. Let us throw ourselves upon his aid, and we shall find he is there. God says, "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." Heb. x. 38.

Not long since, in a little circle of believers who had met for spiritual improvement, one individual spoke to this effect: "I cannot say that I have had much religious enjoyment of late. It is still my

* See Life and Religious Opinions of Madam Guyon and Fenelon, by Professor Upham; one of the best works of that class in the English language.

desire and determination, by the grace of God, to serve him faithfully in all things ; yet I have not those precious views of Christ, nor those lively apprehensions of divine truth, which I have sometimes known. Things do not look clear and bright to me ; but I have learnt that religion does not consist in joy ; and I have no doubt that there will come a time when I shall feel happier. I know that God is good, and I can trust him in the dark."

This was the testimony of a devoted and experienced Christian, while "walking in the night of faith." It seemed to me valuable and instructive. The sweet Psalmist of Israel was probably in a similar state of mind when he exclaimed, "Why art thou cast down, O my soul ? and why art thou disquieted within me ? Hope thou in God ; for I shall yet praise him, who is the health of my countenance, and my God."

S. J.

For the Guide to Holiness.

THE DESIGN OF AFFLICTIONS SHOULD BE CONSIDERED.

It was the prayer of one of the greatest and best of human sufferers, "Shew me wherefore thou contendest with me." This considerate prayer should be earnestly and confidently offered by every son and daughter of affliction. "God doth not afflict willingly, nor grieve the children of men." Hence it is obvious that he has a design or an object to accomplish, when he does it. Thus it was with the patriarch Job. Had it not been for his affliction, the world could not have known his true character, or have been benefitted by his noble and praiseworthy example. Thus it was with David also ; and thus it has been, and still is, with some few others, whose perfect and entire conformity to the divine will, qualifies them to glorify God more fully "in the fires."

Afflictions are often designed as a punishment for our sins. See Isa. xiii. 11 ; Hosea xii. 2. In the case of the prodigal son we have an instance. He wasted his substance in "riotous living," and in other acts of sensuality and sin ; then followed poverty, disgrace and suffering. This was a temporal punishment or affliction, and had he

not "come to himself," and considered his deplorable condition, and returned again to his "father's house," he would doubtless have perished eternally. Hence we may exclaim with the poet,

"Afflictions, though they seem severe,
In mercy oft are sent;
They stopped the prodigal's career,
And led him to repent."

Again, there are what we may denominate national sins. For these we may suffer both personally and relatively; and that, too, when as individuals, we may be innocent of the specific sin for which the nation suffers. For instance, the cities of the plain were destroyed for their great wickedness, and many innocent children perished with them. In this case, the innocent, it is presumed, suffered only a temporal or natural death, while the real transgressors "are set forth for an example, suffering the vengeance of eternal fire." See Jude vii. Again, on the other side, the sin of one individual may cause a nation to suffer. See 2 Sam. xxiv. 17; which reads as follows: "And David spake unto the Lord, when he saw the angel that smote the people, and said, Lo, I have sinned, and done wickedly; but these sheep, what have they done?" As the transgressions of one may lead to the affliction of many, so also may the prayers and righteousness of one avail much for the benefit of many. Whatever may be a nation's prosperity or affliction, it in no wise interferes with our individual capacity for answering the great end or design of our being. This design on the part of God, is so manifest in most cases of suffering, that explanation is unnecessary; but in others it may require a course somewhat similar to that which the prophet Daniel took. See Dan. ix. 3. We may perhaps consider the general design of affliction, under one or more of the following heads: first, for our sins; second, for a trial of Christian graces; third, for an example to others; fourth, to honor God. In the trial of Abraham, and Job, we see the design of God in all three of the last named particulars.

But the general design of afflictions is not the only point which should be considered: there is a particular one — one that extends to all the others. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Whosoever committeth sin, either by acts of omission or commission, must feel its effects;

and happy will it be for him, if it extend no further in its influence than the bounds of mortal life. But in regard to particularity, there are particular sins which require particular confession and amendment. It is these particular sins, perhaps, that cause, either directly or indirectly, the particular afflictions to which we may be subjected. God has so connected cause and effect, that no man can separate them. Wheresoever, then, we can trace our affliction to a personal violation of the physical, moral, or spiritual law of our being, there our particular attention should be turned. We should be particular in knowing the worst of our malady — particular in our self-examination — particular in our prayers — particular in our purposes of amendment — and particular in turning away from even the appearance of the evil by which we have been made to suffer. We cannot be too particular in such matters. God is particular in his dealings with us ; so particular as to notice all our thoughts, and award to them their deserts.

And now, by way of application, we would say to thee, dear reader, if thou art impenitent, that afflictions are the more stern and necessary means employed by Infinite Goodness to lead thee to repentance. It is probably the last method that God will take to stop thy mad career and prevent thy eternal damnation. Therefore, sinner, if thou art afflicted, beware! Repent! Delay not!

Again, to the Christian who is not entirely consecrated to God, and “cleansed from all filthiness of the flesh and spirit,” we would say, afflictions are often God’s appointed means to wean you from the world, from self, and from all sin. Therefore, “think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.” The trial of your faith is much more precious than of gold that perisheth, though it be tried with fire, especially if it “be found unto praise, and honor, and glory at the appearing of Jesus Christ.” Consider thy affliction, then — it is for thy good. Oh, be wise to know “the rod, and who hath appointed it.”

Again, one more class of readers there may be, though few indeed, to whom we would address a few thoughts of encouragement. Dost thou love God supremely — with all thy heart and soul — and art nevertheless passing through severe and manifold trials? Take courage, “rejoice and be exceeding glad,” “for unto you it is given

in the behalf of Christ, not only to believe on him, but also to suffer for his sake." God calls you, perhaps, to exhibit the power and the glory of the gospel in this way, far beyond what your capacity or circumstances could do in any other way. Here you teach a lesson to the superficial professor, the worldling, and the sceptic, which all the science of a worldly theology could never teach. The three Hebrew children in the fire, and Daniel in the lion's den, never exhibited their attachment to God so fully, or advanced the interests of his cause so mightily, as on those occasions.

There is no state of grace, however high, in which afflictions are not profitable. Paul says, "We glory in tribulation." And why did he glory? Because of the blessed fruit, and because, doubtless, God was more glorified than he otherwise would have been. He glorified God in his infirmities, that the power of Christ might rest upon him. We fear, generally speaking, that afflictions, at the present day, are not "sanctified by the Word of God and prayer," as they should be, nor their design and object fully considered. Hence the real profit or fruit of the chastenings of the Lord, are, in a great measure, lost upon us.

May the writer and reader awake to a full sense of this important subject, and in all our afflictions, join with the sainted Job in the prayer, "Shew me wherefore thou contendest with me." B. S.

From the Oberlin Evangelist.

CHRISTIAN EXPERIENCE.

DEAR BROTHER COWLES:—I desire to magnify the grace of God, by declaring what he hath taught me, and what he hath done for my soul. I wish to take the very lowest place before Him, for whilst I have shrunk back, and felt my own unworthiness and my entire inability, the sound is constantly in my ears, "Go, declare in the ears of the people all the words of this life," this hidden life. I feel I cannot go forward unless I obey. I dare not hold my peace, for fear I shall lose the divine presence.

It is now more than eighteen years since I professed Christ before the world. When I enlisted in his cause I enlisted for life. I never

felt one desire to go back or turn to the world again. In retracing my way step by step these eighteen years, I do not recollect that I have ever, in a single instance, willingly neglected the house of God, the meetings of the Church, or the prayer circle.

This was my experience the first eight years of my Christian life. About this time, in conversing with a venerable friend upon some of the minor points of doctrine, I told him I would search the Scriptures, and go to God in prayer to be directed in the right way. I commenced my search, and it was not many days before conviction fastened upon me. I felt that I needed the baptism of the Holy Ghost, and that without a deeper work of grace I should be lost. My covenant was constantly before me. In that, I had covenanted to "live soberly, righteously and godly in the world." I saw I had not done it; therefore I had lied to God. My heart condemned me, and I learned from my Bible that God was greater than my heart, and he would surely condemn me. I found I could have no hope of heaven unless I came up to his requirements. I saw that He required the *whole* heart, without any reserve, soul, body and spirit. Thus I lived, from August to November, searching and praying, without any light, or one word of counsel but my Bible. (I had not been accustomed to hear the doctrine held up, that we may reasonably expect in this life to keep all God's commandments and perform our solemn covenant vows.) Sometimes it appeared that I should sink in despair. The adversary would suggest — you had better live as you are, for you will be left in despair if you press your suit, and that I was then doing as well as my brethren and sisters; that no one could find aught against my Christian character. But I felt that God had somewhat against me, and unless he was reconciled, I must be lost for ever. When my feelings were at this point, I attended the dedication of the Congregational church at W. F. My mind was awfully solemn, and when the congregation stood, and the pastor dedicated the house, he spoke of the importance of the church dedicating themselves anew to God. My heart responded, I will lay myself a living sacrifice upon the altar, soul, body, and spirit, time, talents, all I have and am, to be used entirely in his service. Immediately, my peace was as a river. I felt that I loved God with all my heart. Death had now no sting or terror. I longed to depart and be with him I so much loved. I could say with David, "Draw near, all ye that fear God,

and I will tell you what He hath done for my soul." All fear of man was entirely taken away, and I felt that I could fear only Him who destroyed both soul and body in hell. I took up my Bible to read, and it was so plain and easy to be understood, that I thought there had been a veil taken from it. I immediately thought the veil had been taken from my heart, and that this was the reason why it was made so plain to me. Thus I lived, going onward and upward for years. From that time, all sectarian feelings have been entirely subdued in my heart, by love. Those who love the Lord with all the heart, who are striving to do his will, and to obey the divine command, "Be ye holy, for I am holy," are my brother, my sister, my mother. It matters not by what name they are called, what color they bear, or on which side the globe they live; whether they are in the cold regions of the north, or in the islands of the seas; if I find a kindred spirit, and see the stamp and image of Christ, it is enough.

For some years past I have felt somewhat discouraged, and have not held up this great truth as much as in former years. This neglect and discouragement brought leanness to my own soul; not that my confidence was shaken in the least degree in the doctrine of holiness of heart and life, for I did not receive it from man, but I found it in the precious word of God. Yet my spirit has often been sore broken to see my people, those of my own name, so slow of heart to believe. They set their standard so low, that they cannot rise to high attainments in the divine life. Yet I have no fault to find with the covenant as usually adopted, for what more does God require than for us to deny ourselves all ungodliness and every worldly lust, and live soberly, and righteously, and godly in this present world? With my present views upon the subject, I should no more dare stand up and take upon me these covenant obligations, unless I expected to perform unto the Lord my oath, than to stand before a magistrate and wilfully take a false oath; for we must

*"Believe, that we may take the promised rest;
Obey, if we would be for ever blest."*

It is the "willing and the obedient that shall eat the good of the land." Those that "do his will shall know of the doctrine." Furthermore, it is "those that do his commandments that shall have right to the tree of life, and enter in through the gates into the city."

Mere desires to obey his commands will never procure us an admittance into his kingdom. We must serve Him with a perfect heart and with a willing mind. Then shall we be "led into green pastures and beside still waters." It is then that we live and walk with God. O, my brother, how often, when the glories of the upper world and the beauties of my Redeemer have filled my soul, have I exclaimed,

"O, would He more of heaven bestow,
And let the vessel break;
And let my ransomed spirit go,
To grasp the God I seek."

The beloved Payson has expressed what I have felt, when he says, "The celestial city seems full in view; its breezes fan me, its odors are wafted to me."

When God brought me into the liberty wherewith Christ makes free, my first thought was for the church. I could but mourn to see her live so far beneath her privilege. I did not wonder that impenitent sinners were not converted. I could hardly get so far as to pray for them; my burden was for the church. For many months it has lain so heavy upon me, that sometimes it has seemed I could not live unless she "came up out of the wilderness." My brother, it is because my feelings were so deep for her, that I have been led to communicate to you, and if there is a word here that shall be the means under God of leading any to seek a deeper work of grace, and commit their entire being to God, my desire is accomplished. I feel that I am willing to become any thing or nothing for Christ. I am willing to be made a martyr, and if need be, I know this same grace would lead me triumphing to the stake. Of myself, I feel that I am nothing, but through Christ strengthening me, I know I can do all his requirements. I feel that I am a sinner saved by grace, and that his grace that has been bestowed upon me has not been in vain, but although "my sins were as scarlet, they have been made white as snow; though red like crimson, they are like wool." Who dare limit the Holy One of Israel, and say, His blood cannot "cleanse from all unrighteousness?" that it cannot "purge my conscience from dead works, to serve the living God?" Who dare say that he did not "give Himself that He might redeem me from all iniquity," and that He will not "grant me abundantly above all that I can ask or even think?" that he will not "keep me from falling, and present me

faultless before his Father's glory?" Here I wish to be clearly understood. I do not depend upon any grace received in the past, to keep me in the future. So far from this, my feeling is,

"Every moment, Lord, I need
The merit of thy death."

It is by constant watchfulness and prayer, relying upon the merits of Christ, that I shall stand, if I stand at all. I call this by no name but Bible religion, for I think that people are too much influenced by mere names in this age of prejudice.

My brother, I fear that I have trespassed upon your patience by this long epistle, but my heart is full. I know not how to close. The field widens and enlarges. I rejoice that in eternity I shall find scope for my enlarged vision, for it requires the tongue of an angel, the dialect of heaven, and the round of eternal years, to set forth the wonders of redeeming love, the beauties of this complete Saviour.

Your sister in Christ,

S. M. M.

For the Guide to Holiness.

OH, BEAUTIFUL AND YET UNKNOWN.

The sunbeam, at its noonday height,
Shines not to those who cannot see,
And what to him, who has no sight,
Avails the day, that shines in Thee?

Oh, Beautiful, and yet Unknown!
The sinner cannot see Thee now; —
The veil across his sight is thrown,
Which shuts him from thy shining brow.

He seeks Thee, but Thou art not found.
Nor shall he have the power to find,
While sin, that wraps its folds around,
Shall close the eyeball of his mind.

Friend of the lost, the sinner's friend!
Who only canst the light impart; —
Oh Saviour! haste that veil to rend,
And pour thy brightness on his heart.

U.

For the Guide to Holiness.

EARTH SENT HER STREAMS FROM ROCK AND HILL.

Earth sent her streams from rock and hill,
The fancied streams of earthly bliss;
And called upon her sons to fill
The foaming cup of happiness.

They drank it; — but it had no power
To quench the fever of the mind; —
Or, if it calmed it for an hour,
It left an added sting behind.

And thus she ever leads to wrong
The souls of sensual joys that dream;
But flattered and deceived too long,
Oh, haste to quit her sparkling stream.

And grateful think, whilst thou again
Canst never taste what earth bestows,
'Tis given thy thirsty lips to drain
The sunny fount from heaven that flows.

U.

A PRECIOUS INTERVIEW.

We are indebted to Dr. Bangs for a valuable extract from some part of the writings of Mrs. Hester Ann Rogers, which have not been published in this country. It is an account of a meeting of herself, and other kindred spirits, with Mr. Fletcher, and contains an interesting sketch of Mr. Fletcher's experience. Mrs. Rogers writes:

“ I was kept all the morning in solemn expectation of blessings in seeing and conversing with Mr. Fletcher; till just before he arrived it was suggested, ‘Thou wilt be disappointed; thou art expecting from man, and not from God.’ For a moment my faith seemed staggered: but I fell on my knees before the Lord, owning Him as the only source of all my hope and happiness; and he so filled me with his love, that nature was almost overpowered, and I felt as if I must have expired at his feet, had not tears relieved me.

"During these happy moments of communion with my God, Mr. Fletcher, Miss Bosanquet, and Mrs. Crosby arrived. When I entered the room where they were assembled, the heavenly man was giving out the following verses, with such animation as I have seldom witnessed :

"Near us, assisting Jesus, stand ;
Give us the opening heavens to see ;
Thee to behold at God's right hand,
And yield our parting souls to Thee.

"My Father, O my Father, hear,
And send the fiery chariot down !
Let Israel's flaming steeds appear,
And whirl us to the starry crown !

"We, we would die for Jesus, too,
Through tortures, fires, and seas of blood ;
And all triumphantly break through,
And plunge into the depths of God !

After this, he poured out his full soul to God in prayer. Indeed, his every breath seemed to be a continuance of prayer or praise, or spiritual instruction ; and every word that fell from his lips appeared to be accompanied by unction from above.

"After dinner, he inquired respecting Miss L., saying he had seen my letters to her. I took out her last to me, which he desired me to read ; and kindly explained several things he had written to her, which she did not clearly comprehend ; particularly that (in his words) 'all who enjoy perfect love, possess also the gift of prophecy.' By this, he said, he did not mean the miraculous gift of foretelling future events ; but the magnifying God, by speaking unto men with the new heart of love, and the new tongue of praise ; as on the day of Pentecost, those who were filled with the Holy Ghost, glorified God by speaking of his wonderful works, as the Spirit gave them utterance. This utterance he called the gift of prophecy ; and earnestly insisted, that we might all prove the same baptismal fire of love that descended on that day on the primeval Church, seeing the promise was unto them and to their children, and to all them that are afar off, even as many as the Lord our God shall call. That we, as they, if we assert our privilege, may, with great power, bear witness

of the grace of our Lord Jesus, and spread the flame of love we feel, by speaking unto edification, and exhortation, and comfort, among all our acquaintance. One hundred and twenty such souls he believed would set the world on fire.

“But he observed the reason why those perfected in love did not more fully spread the savor of grace was, because they do not, in general, plead for a more abundant outpouring of the Holy Spirit, both in his gifts and graces. He then earnestly exhorted all present to seek this fulness of love, and this gift of utterance; and taking my hand, proceeded, ‘Will *you*, my sister, be *one* who shall spread the sacred flame? Come, my friend, I will covenant with you: we will join to magnify the Lord, and bear *our* testimony before men and angels. Will you?’

“In deep humility, but filled with the presence and power of God, I answered, with flowing tears, ‘In the strength of Jesus, *I will.*’

“‘Glory be to God! glory be to God!’ said he, many times over; and his holy soul was filled with praise. Lord, strengthen thy feeble dust to keep this covenant unto death!

“I had a solemn season of communion with God before the meeting, in Mr. Smith’s parlor. When we came there, after singing and prayer, Mr. Fletcher stood up, and said:

“‘My dear brethren and sisters, God is here! I feel Him in this place. But I am ashamed; I would hide my face in the dust. I have dishonored my God, and denied my Saviour by not confessing Him. I have grieved His Spirit. I have been ashamed and afraid to declare what he hath done for my soul; but I am sensible of my folly, and deeply humbled on account thereof, and he has restored my soul.

“‘Last Wednesday evening, He instructed and commanded me by his word, “Reckon yourselves, therefore, to be dead indeed unto sin, but alive unto God, through Jesus Christ.” I obeyed the voice of God, and now obey it, by declaring to the praise of his love, I am freed from sin. Yea, I now bear witness, to the glory of his grace, “I am dead indeed unto sin, and alive unto God through Jesus Christ,” who is my Lord, and reigns over every motion in my soul.

“‘I have received this blessing four or five times before; but I grieved the Spirit of God by not making confession, and as often I let it go. I lost it by not observing and obeying the order of God,

who hath told us, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation;" which latter I neglected.

"Once the tempter suggested, "What you feel cannot be the blessing; perfection is something higher. You are not delivered from mistakes, ignorances, real errors in judgment, in memory, &c., therefore, though you are delivered from sinful tempers, you ought not to make a profession that you are holy." I listened to these things, and soon discovered I had lost what God had bestowed.

"When I had re-obtained the same glorious deliverance, the bait was offered under another form. The enemy now said, "Wait a few days, or weeks, and see if the fruits of sanctification appear, before you profess so great a salvation." I had no sooner yielded to wait for the fruits, but I began to doubt of the witness, which before I had felt in my heart; and was in a little time sensible I had lost both.

"A third time, with shame I confess it, I was kept from being a witness for my Lord, by the suggestion, "Thou art a public character, a city set upon a hill; the world and professors have all an eye upon thee; and if some future trial should overcome thee, or if, as before, thou shouldest by any means lose the blessing; what a dishonor and reproach will it be to the doctrine of heart-holiness."

"A fourth time Satan prevailed over a worm by, "It is true, thou art now freed from sin,—thou knowest that gospel-perfection is perfect love; that love is the fulfilling of the law, not of Adam, but of gospel grace; and that many ignorances, mistakes, &c., are consistent with perfect love; but how many thousands will not believe this! How many affirm that every transgression of the Adamic law,—the law of perfect innocence suited to Adam's sinless nature, his perfect body and soul,—every transgression of this law, is sin! and, therefore, if thou profess thyself freed from sin, all these will give thy profession the lie. Enjoy, therefore, what God hath wrought in thy soul, and hold it fast, without declaring publicly, 'I am freed from sin; I am holy; I am perfect in love.' " But again I found, "he that hideth his Lord's talent, and improveth it not, from that unprofitable servant shall be taken away even that he hath."

"Now, my brethren, you see my folly:—I have confessed in your presence, and now I resolve in your presence also, henceforth I will

confess my master to all the world. And I declare unto you, in the presence of God the Holy Trinity, I am now "dead indeed unto sin." I do not say, I am crucified with Christ, because some of our well-meaning brethren say by this can only be meant a gradual dying unto sin, for a man who is crucified is a long time in dying; but I profess unto you I am dead unto sin, and that as effectually as my original nature was free from righteousness. But then, if our good brethren the Calvinists will still insist, Every ignorance, every involuntary mistake, is sin, we will not quarrel; then, in this sense, I am not freed from sin, for I am not freed from these things. But if I may venture to believe my Lord Jesus, if love be the fulfilling of the law, then I know that these things are consistent with love, with a single eye, and a pure heart; and I therefore dare to reckon thus in the presence of you all; and I mean to declare myself henceforth, before men and angels, "dead indeed unto sin, and alive unto God, through Jesus Christ."

"Mind, it is still *through* Jesus, and *in* Jesus, not independent of Him, or separate from Him. I have taken Him to be my Prophet, Priest, and King; my indwelling Holiness; my All in all. He is all I want; and I wait for the more full and entire fulfilment of that prayer of Christ, "Let them be one in us;" even that pentecostal blessing, that baptism of the Spirit poured out on the whole Church now upon earth, that shall make us all of *one heart* and *one mind*. O for the pure primeval flame! O for the fulness of the dispensation of the Holy Ghost! O my brethren and sisters, pray, pray, pray, for this effusion of the Spirit! *Wrestle, agonize* with God till it be given."

"Then he called upon all present to confess the Lord Jesus. 'And if any,' said he, 'have not the gift of utterance, pray for it, and it shall be given. You are commanded to "covet earnestly" and to pray for gifts, not for your own sake, but for that of the Church. A man without gifts is like the king in disguise; he appears as a subject only. You are *kings* and *priests* unto God: Put on your robes, and wear on your garter, conspicuous to all, *Holiness to the Lord!* Reckon yourselves *now* dead indeed unto sin."

"You who are hungering and thirsting after righteousness, what wait you for? Delay not. Unite yourselves to Jesus, your Holiness, by believing; take to yourselves this great salvation; take it

now. You *must* receive it *by faith*; Faith lays hold, and says, "It is mine." As when you reckon with your creditor, with your host; and when you have paid all, reckon yourself free; so now reckon with God. Jesus hath paid all for thee;—purchased not only thy pardon, but thine inward holiness. Now it is God's command, "*Reckon thyself dead indeed unto sin*;" freed from sin, and alive unto God, *now*, this moment. *O reckon now!* Fear not; believe, believe, believe! and continue to believe every moment; for it is retained, as it is received, *by faith alone*. Whosoever thou art that wilt perseveringly believe, it will be as a fire in thy bosom, and constrain thee to confess with thy mouth, thy Lord and King, Jesus! and in spreading the sacred flame of love thou wilt be saved to the very uttermost.

"My dear brethren, make a noble confession this night. Hide nothing from us of all that the Lord hath done for you. Yea, strengthen my hands, and let us offer the sacrifice of praise."

"After Mr. Fletcher ceased to speak, about thirty witnessed for Jesus, that they, through grace, were dead unto sin, and alive unto God, through Jesus Christ our Lord. Numbers were so affected that they could not speak. I felt what was truly unutterable; I sunk into nothing; I was lost in the fulness of the Triune God!

"When the meeting was concluded, Mr. F., taking hold of my hand, said, 'Glory be to God, my dear sister, for the testimony you have borne this night!' and still holding my hand between his, he repeated several times, 'Glory be to God!' I was so afresh filled with a weight of love, that I was constrained to retire, and vent my full soul in tears before the Lord.'"

ENTIRE CONSECRATION.

You feel that a minister of the gospel ought to be as devoted in every thing else, as he is in praying or preaching. Nothing short of this is devotion in you. Have you the spirit of devotion? Do not reply, "I hope so;" for nothing but consciousness should satisfy you. If you are devoted to God, you are conscious of it, and if you are not conscious of being devoted to God, it is because you are not so devoted. — *Finney*.

From the Methodist Episcopalian.

SAFETY IN TROUBLES.

"They shall mount up with wings as eagles." Isaiah xl. 31.

High o'er the plain an eagle soared,
And weighed the air with pinions true;
To test the rising storm, which roared
Far down along the western blue.
And restless then, she would not stay,
But swiftly flew above the cloud,
And safely roamed where all was day,
Nor feared the blasts nor thunder loud.
The Christian, who, with careful mood
Surveys the rising storms in life,
Should swiftly mount in prayer to God,
For victory o'er the ills of strife.

ROARING SPRINGS, Va., April 22, 1850.

HAMILTON.

THE LOVE OF GOD.

As we cannot possibly be happy without God, so neither can his love be satisfied without us. God is always living with us, an inmate of every dwelling, tasting every earthly sorrow, and regarding our wants as the natural channels for his fulness to flow in and replenish. The motto of every divine dispensation to man has been the same — *God is love*. The original apostacy commenced in the disbelief and denial of this truth; for it is only by clearly discerning, and cordially believing it, that we remain in a state of allegiance to God. — *Harris*.

UNBELIEF.

It seems as if the Saviour considered all other sins as nothing compared with unbelief. "If I had not come and spoken unto them, they had not had sin." John xv. 22. "I will send the comforter unto you, and when he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me." John xvi. 7, 8, 9.

THE GUIDE TO HOLINESS.

THE SPECIAL SALVATION.

BY REV. ELIJAH HEDDING, D. D.,

ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

"For therefore we both labor and suffer reproach, because we trust in the living God who is the Saviour of all men, especially of those that believe."—1 Tim. iv. 10.

It has often been inquired, by what power were the apostles and their associates supported through their arduous labors and great sufferings? They had no earthly motives of gain, honor, ease, or pleasure, such as usually actuate men in great undertakings: how, then, were they sustained? The answer is in the text: they "trusted in the living God." They trusted in Him for their own salvation, and for the results of their labors in the salvation of others. They believed Him to be the Saviour of all men, in that he had opened the door for the salvation of all men through the atonement of Christ, so as to render it possible for all men to be saved during their day of probation. He had secured, through the great atonement, the salvation of all who should die in their infancy, or before they should become capable of choosing. Not that men are born holy, or have a right to future happiness, because they are the children of Adam; but because all human beings, in a state of infancy, belong to Christ, as they have been purchased by Him, and as He says, "of such is the kingdom of heaven," so that if He takes them out of the world in a state of infancy, He sanctifies and takes them to heaven.

He is the Saviour of all men, further, in that during their state of

probation he restrains them from many evils which they would otherwise commit ; he excites all that is virtuous or praiseworthy in them, and keeps them from destruction as long as they live. But he is the special Saviour of those that believe, and this is the point we are now called to consider.

1st. Believers are *saved from the guilt of sin*. Believing supposes that they have been enlightened, convinced of sin, and have become penitent ; and in that state of mind, believing, in the sense of trusting in God, they are pardoned. That pardon is usually styled, in the New Testament, justification ; “therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.”—Rom. v. 1.

2d. Believers are *saved from the love and dominion of sin*. This is accomplished in the great work of regeneration. Regeneration takes place at the same time as justification, yet it is different in its nature. Justification is the work God does for us ; regeneration is the work God does in us. By regeneration the heart is made new ; the love of sin is destroyed ; the power of sin broken ; a new principle is formed in the soul, a principle of hatred to sin, and of love to God and holiness. This is the same as the new birth, in which one is said to be “created in Christ Jesus unto good works.” In figurative language, this work is represented in the strongest terms. Believers are delivered from the power of darkness, and are translated into the kingdom of God’s dear Son ; they have been blind, but now they see ; they have been deaf, but now they hear ; they have been lame and dumb, but now they leap and praise God ; they have been dead, but now are alive. “You hath he quickened, who were dead in trespasses and sins ; raised up together, and made sit together in heavenly places in Christ Jesus.”—Eph. ii. 1, 6.

I fear that this great work of God in regeneration is considered among many Christians as less important than it really is. Some, at least, in their great and laudable zeal to support the doctrine of full sanctification, have used terms tending to depreciate the work of regeneration. It has been said by some of them, that if a man born of God were to die in that state, without the further work of full sanctification, he would go to hell. But this idea is erroneous, and the language imprudent. There is no place in hell for a child of God. A man may indeed backslide and cease to be a child of

God, and then suffer as other sinners do ; but if a child of God persevere in the spirit which he receives in the new birth, he is entitled to all the promises made to God's children, which secure to him not only eternal life, but also the work of sanctification necessary to fit him for eternal life.

Some have spoken of perfecting holiness in such language, as to imply that a soul just born of God is not holy in any sense. But he is holy in a degree ; God has no unholy children : the work of holiness is begun, though not finished. Language has been employed respecting full sanctification, which implies, that a soul born of God is not sanctified in any sense. But he is sanctified in part, though a further work of sanctification remains to be accomplished. Great and wonderful are the blessings God confers on all who are born of the spirit. In that new birth they receive power, if they rightly use it, to abstain from committing sin. New-born souls are under no necessity of ever again committing sin.

Lest you should think me heretical, allow me to explain what I mean by the phrase, "to commit sin." It is a voluntary transgression of a known law ; and this I understand to be the meaning of the New Testament, in that, and in all similar expressions. Many passages might be adduced to prove this point, but I will refer you only to three : "Whosoever is born of God doth not commit sin." 1 John iii. 9. "He that committeth sin is the devil." 1 John iii. 8. The next passage applies to all the children of God : "There hath no temptation taken you but such as is common to man : but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. x. 13. Great and glorious cause, therefore, have new-born souls to give glory to God. The Son hath made them free, and they are free indeed.

Sin is committed by external acts in transgressing the law of God, or by neglecting what God requires. It is committed also by mental exercises, in sinful, or useless and unprofitable meditations, or by forming sinful purposes. It is committed also by indulging sinful passions and tempers, or by neglecting to cultivate holy affections. But from all these modes of committing sin, and from all others that might be named, God does, and will, save his obedient children.

3d. Now, you will ask, if God thus saves all his children who trust

in him, what need is there of a further work of sanctification? We answer, that there is ordinarily remaining in the heart, after regeneration, a root of bitterness, sometimes called inbred corruption, which is not wholly eradicated in the new birth. It is what our seventh article of religion styles "original, or birth sin;" which "is the corruption of the nature of every man that is naturally engendered of the offspring of Adam."

In regeneration this corrupt nature is broken, overpowered, and put under the government of reason and grace; but in most cases it is not wholly destroyed. That it is possible God may finish the work of sanctification in the event of regeneration, I do not dispute. It may be done in a person born of God just before he dies, and perhaps in some other cases; but this is not God's ordinary way of working.

St. John says, "all unrighteousness is sin," and the degree of original sin which remains in some believers, though not a voluntary transgression of a known law, is nevertheless sin, and must be removed before one can go to heaven; and the removal of this evil is what we mean by full sanctification. These involuntary evils of the heart are numerous, but I will mention at this time only two of them, pride and anger, in the common acceptation of these terms. As we have said before, when they are voluntarily indulged, one commits sin; but when they barely exist, and in the commencement of their motions are involuntary, they belong to original sin. One does not sit down in a cool state of mind, and deliberate and resolve, "Now I will be angry," or "Now I will be proud;" but the first he knows of the matter, he feels pride or anger beginning to stir in his heart. But when he is fully sanctified, these evils are destroyed. He will be tempted as long as he lives; but if he be faithful, he will feel pride, and anger, and other inbred moral corruptions, no more. Christ has saved him to the uttermost, and he shall be defiled by sin no more.

That a soul newly born of God needs a further sanctification, is evident from the whole current of the writings of the apostles; but I will refer you on this occasion to only three passages of God's word. The first is, "Every one that hath this hope in him purifieth himself, even as he is pure." 1 John iii. 3. This hope, as is expressed in the preceding verse, is the hope of seeing Christ "as He

is." This hope belongs only to the children of God ; and yet it follows that men may have this hope, and, notwithstanding, need a further purification. Again : "And the very God of peace sanctify you wholly : and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v. 23. It is plain from the context, that St. Paul was here writing to Christians who were sanctified in part, and only in part, and that they were in need of being sanctified wholly. The last passage I will name is as follows : " Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii. 1. Here the apostle was writing to a people who were entitled to the promises ; to Christians whom he styles "dearly beloved ;" to a people in whom the work of holiness had commenced, but in whom it was not yet perfected, and who were not yet cleansed from the remains of the filthiness of the flesh and spirit. These weak Christians, or babes in Christ, the apostle exhorts to go forward, perfecting holiness in the fear of the Lord.

Though a soul that is born of God, but sanctified only in part, may be kept by the power of God through faith, so as not to commit sin, yet the remaining moral depravity in him is often a trouble to him. The feeling of its involuntary motions causes him uneasiness and grief. His judgment, conscience, and choice, are all opposed to this inward moral disease, and his soul is sometimes in distress on account of it ; yet he does not feel guilty, nor is he condemned, as he would be, if he had *chosen* to transgress the law of God. In this state the soul is happy in what God has done for him, and in the hope of what he has promised to do ; but he feels that he needs a deeper work, a more thorough sanctification. And even this great work is promised him in the Holy Scriptures : "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 9.

But, it is asked, is this great work gradual or instantaneous ? I answer, it is both the one and the other. The faithful Christian grows in grace daily. He is a better man to-day than he was yesterday, and he will be a better man to-morrow than he is to-day. Sin is continually growing weaker, and dying, but there will be an instant in which it will expire. Mr. Wesley says something like the follow-

ing: "A man may be sometime dying, but there is an instant in which he dies; so sin may be sometime dying, but there is an instant in which it dies."

The whole of this great salvation is received *by faith*. The Christian lives by faith. It is by faith in the Redeemer that the new-born soul receives grace to enable him to persevere, and to avoid committing sin. By faith he continually receives power from Christ to keep down the evils which remain in his heart, so that they do not lead him into actual transgression. Every step in the work of gradual sanctification is gained by faith; so also the power that instantaneously finishes the work of sanctification is received by faith. The time between the new birth and full sanctification may be lengthened by weakness of faith, or shortened by strength of faith; and the sooner you believe God will immediately do all that he has promised, in respect to this great blessing, the sooner you will enter into the full possession of it.

It cannot be necessary, in preaching to you, who have long either taught or believed this glorious doctrine, for me to quote many passages of Scripture to prove its truth. I will only say in the words of St. John, "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." 1 John iv. 17.

A concomitant of this full sanctification is "perfect love." The heart, being emptied of sin, is full of love. In the soul that is fully sanctified, the love of God is shed abroad by the Holy Ghost, in a higher degree than it ever was before; and in return, the sanctified soul offers to God a purer and stronger love than he was capable of before. Now he is perfected in love; he loves God with all his heart, and his neighbor as himself. He possesses that perfect love that casteth out fear. This is the love that is stronger than death. "Many waters cannot quench love, neither can the floods drown it."

Under the influence of perfect love to God and man, this redeemed Christian walks, like Zacharias and Elizabeth, before God, in all the commandments and ordinances of the Lord blameless; and like Enoch, he receives this testimony that he pleases God. In all his transactions and relations with his fellow-men, his motives and actions are consistent with this great principle. Such a Christian may be frequently and powerfully tempted of Satan, and that even to

such a degree, that it may require all the mental and moral power he possesses to resist and overcome ; yet, if he improves the grace given him, he will resist successfully, and overcome with certainty and triumph. Like his Divine Master he shall say, "Get thee behind me, Satan." This Christian may be afflicted by distressing dispensations of Providence, but he shall be able to say, like St. Paul, "We glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed ;" and "We know that all things work together for good to them that love God."

Now, the Christian may reckon himself to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Now, the promise of God is completely fulfilled in him, which says, "I will put my laws in their mind, and write them in their heart ; and I will be to them a God, and they shall be to me a people." His soul has experienced what Isaiah predicted should come to pass in the church, in the gospel day : "In that day thou shalt say, O Lord, I will praise thee. Behold, God is my salvation ; I will trust, and not be afraid." Isa. xii. 1, 2.

Well may our text call this work a *special* salvation. We have seen before that it is a salvation from pride—we mean sinful pride ; as other exercises and states of mind are sometimes called pride, but the pride that God condemns is eradicated from this redeemed soul. One may indeed have an innocent, self-approving feeling, which in some degree resembles pride ; but pride, properly so called, is dead. So also is *sinful* anger dead ; I say sinful anger, for there is a feeling of anger which is innocent and commendable. This anger is voluntary, and is under the government of reason ; it is a righteous indignation against iniquity ; thus our Saviour looked upon the people "with anger ;" thus Christians, when they look upon the wickedness of the world, may be angry and not sin ; so may parents, when they correct their children, be angry in this sense, and yet neither feel nor do any thing contrary to love. This kind of anger, I suppose, was manifested by our Lord, when he said to the Scribes and Pharisees, "Ye serpents, ye generation of vipers ! how can ye escape the damnation of hell ?" Matt. xxiii. 33. And by St. Paul, when he said to Elymas the sorcerer, "Thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the

right ways of the Lord?" Acts xiii. 10. And again, when he said to Ananias, "God shall smite thee, thou whited wall." Acts xxiii. 3. But this furnishes no justification for passionate or malignant anger. Sinful anger consists of two exercises. The first is an involuntary feeling, tending to do injury, in which sinful anger commences its manifestation; the second is the voluntary indulgence of that passion; the last of these, as we have seen, is actual sin, or "committing sin," which all the children of God, if they improve the grace given them, may avoid; but the first is inbred corruption, or original sin, which is not wholly destroyed until the accomplishment of entire sanctification.

Some people, indeed, are subject to nervous affections, which bear some resemblance to sinful anger; but one who watches himself may know the difference between them. The first may begin its operation in any part of the body; the other begins in the heart. This kind of anger tends to do injury to some object; the nervous feeling has no such tendency. Nervous affection is as innocent as headache — anger belongs to the carnal mind.

A rational desire of one's own happiness may still remain, and this may well enough be called self-love, for every man ought to love himself; but *selfishness*, which is another thing, and which is sinful and abominable, has no more place in the soul wholly sanctified. *Covetousness* likewise is eradicated from the heart. A man may labor, do business, take care of his temporal interests, provide for his household, as the Word of God requires him to do, and do all these things to the glory of God, while he is free from that sordid feeling which God condemns, under the name of covetousness. Envy, and all other tempers and feelings contrary to loving God with all the heart, and our neighbor as ourselves, are consumed. The Christian has now become so much like his divine Lord, that he can love his enemies, bless those that curse him, do good to those who hate him, and pray for those who despitefully use him and persecute him.

Let it not be thought that this sanctified soul has now become self-sufficient. On the contrary, he is now more conscious of his own weakness, more humble, and more sensible of his dependence on Christ, than he ever was before. And if he will abide in the perfect love of God, he must continue to depend on Christ by faith, in the steady performance of his duties. He needs Christ now to keep

him in this blessed state, as much as he did before to bring him into it.

Here a question has been raised, Can this sanctified Christian *perfectly* obey the law of God? The answer is, No, not perfectly, he must wait till he gets to heaven to do this; but he can obey the law of God acceptably. He has entered into the experience of a perfect Christian, but not into the state of perfect rectitude. Perfect love is one thing, perfect rectitude is another. The weakness of the body and mind in the best Christians may cause deviations from the rule of perfect rectitude; but perfect love will lead them to keep the law as far as they are capable in this weak state of soul inhabiting this corrupt body. But he can and will keep what our Saviour calls the substance of the law — "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." On these two, says Christ, hang all the law and the prophets.

It has been asked, If the obedience of such Christians is not perfect, how can it be accepted? The answer is, it is accepted through the atonement. The atonement covers the unavoidable deviations from the rule of perfect rectitude, and renders the acts of believing, loving, obedience, well-pleasing in the sight of God. God's perfect law cannot be let down to accommodate the weakness of man, but the perfect atonement of Christ can raise up a believer, and enable him to render an obedience which God will approve. As it was by the atonement, a penitent, believing sinner was pardoned or justified, so as to be rendered and considered just in the sight of God, so the same atonement presents the obedience of a perfect Christian to God, an offering well pleasing in his sight.

It should not be imagined that a Christian can ever become so perfect in this life as not to need the atonement. Though it is disputed whether the unavoidable deviations of the best Christians are called sins in the Bible, yet they are such defects as need the atonement; so that the best Christians may say, "Every moment, Lord, we need the merit of thy death," or, "Forgive us our trespasses, as we forgive those who trespass against us."

A perfect Christian is still liable to mistakes; through error of judgment he may deprive his neighbor of property, or even life itself. Such an act in itself is unjust; the rule of rectitude, or law of God, can make no allowance for it. How, then, is one to get

clear of such an act? Whether you call it sin or not, how is he who has done it to be protected from the demands of justice? Only by the mercy of God, as administered through the atonement. And, when one discovers the effect of such a mistake, though he will not be guilty, as he would be if he had chosen to sin, nor feel reproved, as he would if he had detected a sinful temper in his heart; yet he will feel the need of mercy. It will be a relief to him to flee to the city of refuge, and say, Forgive me my trespass, as I forgive those who trespass against me. The best Christian knows himself to be liable to mistakes, and, through error of judgment, to do acts which ought not to be done; but knowing, at the same time, that he has a High Priest who can be touched with the feeling of our infirmities, he feels it to be his privilege, as well as his duty, whether he sees his unavoidable errors or not, to come often to the throne of grace, that he may "obtain *mercy*, and find grace to help in time of need."

Let no one suppose that a Christian made perfect in love can grow in grace no longer. He may grow in grace, in faith, in obedience, in knowledge of God, in love, and in all the virtues of Christianity, as long as he lives. His Divine Master increased in "favor with God and man," and so may he.

Finally, the special salvation of believers includes not only their justification, sanctification, and preservation from sin through life; but their salvation also from eternal perdition. It likewise provides for them an inheritance among them that are sanctified. It secures to them all the blessings of the heavenly life. It promises future life to the body as well as to the soul. At the resurrection, the body itself shall be redeemed from corruption, fashioned into the image of the great Deliverer, be re-united to the soul, and the whole man, thus redeemed, shall live with Christ for ever; there to unite with the multitude that no man can number, in singing that new song to Christ: "Thou art worthy—for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."

O ye ministers of the gospel; you who believe in this great salvation; you have preached it to thousands; all your hopes of a peaceful life on earth, and a happy life in heaven, are connected with it. While you thank God for the good degree of it you have experienced, look to Christ, pray in faith, and cease not praying and be-

believing till you experience the length, and breadth, and depth, and height of this glorious salvation, and possess that perfect love that casteth out fear.

Above all men, Christ's ministers should become as much like their Divine Master as it is possible for them to be in this life, that they may say to all, as well in relation to religious experience, as to good example, Follow us, as we follow Christ. If your hearts be full of perfect love, every part of your duty will become easy and pleasant. In the closet, at the family altar, in your pastoral visits, and in the sanctuary, you will find your Master's yoke to be easy and his burden to be light. Let your souls and your ministry be imbued with perfect love, and you cannot fail of success in your Master's work. Your word will go from the heart, and will reach the heart. Your Father's children will be edified, comforted, and strengthened to persevere in their journey to heaven. Even sinners will feel that there is truth and power in the gospel you preach, and will be led to repentance, to flee the wrath to come, and lay hold on eternal life. Then, my dear brethren, you shall not be a burden to yourselves, nor to the people with whom you labor. The blessing of God shall cheer your own hearts, and the people will say: "Blessed is he that cometh in the name of the Lord." Then, blessed be God, you will not be afraid to die and appear before your Judge, and when you enter eternity, you will hear your Master say: "Well done, good and faithful servant, enter thou into the joy of thy Lord." You will have trusted in the living God, through all the trials and labors of your ministry, and you shall receive "a crown of righteousness, which the Lord, the righteous Judge, shall give you at that day."

To you, my brethren, members of the Church of Christ, sons of Abraham, let me say — You desire to go to heaven; you often pray for that degree of grace which will fit you for heaven; you desire the peace of Jerusalem, and the revival of God's work in the conversion of sinners. Then pray earnestly, and in faith, for full sanctification, and for the possession of perfect love. Then shall you see God's work prosper; you shall be the light of the world, and as a city set on a hill.

Daughters of Zion, you have tasted that the Lord is gracious; you have also felt that there are higher attainments in religion for you; you hope to be with Christ in glory; you have offered up many pray-

ers for the salvation of your children and neighbors ; and the way to secure these great blessings is to pray in faith for full sanctification, for that perfect love which casteth out fear. Then shall you see the work of God prosper in your families, and in your own souls you will know that if the earthly house of this tabernacle were dissolved, you have a building of God, a house not made with hands, eternal in the heavens. And O that all in this congregation, ministers and people, male and female, young and old, may experience the fullness of this special salvation on earth, and live for ever in the house of God in heaven. Amen.

For the Guide to Holiness.

WHAT SHALL I DO TO BE.

“ What shall I do to be,
As when my race began ? ”
’T was thus the voice of misery
Sighed forth from fallen man.

Here in my cage, he said,
I sit from day to day,
As joyless as some prisoned bird,
That cannot get away.

The other birds are free,
While I sit here and sigh ;
’T is their’s to fly at liberty,
’T is mine to pine and die.

Oh no ! Thy time hath come ;
Thy doors are opened wide,
And heaven’s own light is coming in,
To guide thee to their side.

Oh, bird of heaven, return !
Fear not to spread thy wing ;
’T is he, who broke thy prison doors,
That bids thee fly and sing. U.

THE THEOLOGY OF THE INTELLECT AND OF THE FEELINGS.

A DISCOURSE delivered before the Convention of the Congregational Ministers of Massachusetts, in Boston, May 30, 1850, by Edward A. Park, Abbot Professor in the Andover Theological Seminary. Boston: Perkins & Whipple.

THIS discourse is an admirable performance, whether we regard the matter or the style. It was listened to with intense interest by a crowded audience, and is well worthy of a careful perusal.

Two texts form the basis of the sermon;—*The Strength of Israel will not lie nor repent: for he is not a man that he should repent.* 1 Sam. xv. 29.

And it repented the Lord that he had made man on the earth, and it grieved him at his heart. Gen. vi. 6.

The seeming contradictions in Scripture have been made much of by sceptics, and oftentimes the humble believer, who felt that there was in reality no contradiction, has been unable satisfactorily to explain these apparent discrepancies.

One thought strongly impresses us while reading this discourse, and that is, that there has been for many years a great war of words going on in the church, which might have been spared if the combatants had remembered the difference between logic and rhetoric—between the theology of the intellect and that of the heart. Not keeping this distinction in mind, the Professor remarks, “Men are made uneasy with themselves, and, therefore, acrimonious against each other; the imaginative zealot does not apprehend the philosophical explanation, and the philosopher does not sympathize with the imaginative style of the symbol; and as they misunderstand each other, they feel their weakness, and to be weak is miserable, and misery not only loves, but also makes company, and thus they sink their controversy into contention, and their dispute into a quarrel; nor will they ever find peace until they confine their intellect to its rightful sphere, and understand it according to what it says, and their feeling to its province, and interpret its language according to what it means, rendering unto poetry the things that are designed for poetry, and unto prose what belongs to prose.”

Man is a compound being, made up of intellect and sensibilities.

In order to move him you must address both. The Bible does this; hence its apparent contrarities. For in addressing the intellect, it presents the truth in its harmonious and beautiful proportions; but when any thing is to be particularly impressed on the heart, it is taken from its place, and frequently so presented as to seem exaggerated, and even to be in opposition with other parts of the system. If we bear in mind that sometimes the Spirit aims to enlighten the mind, and at others only to move the heart, we have a clue to the meaning of many passages of Scripture which seem to conflict with each other. As, for instance, in the two at the head of this discourse. The first is an assertion of the immutability of Jehovah. A doctrine is here laid down on which the soul rests with perfect satisfaction, our judgment approves it as being just what we should expect of God. In the second passage, would the Spirit unsettle our belief in the unchangeableness of Jehovah? By no means; but he wished to impress our hearts with a sense of God's abhorrence of sin, and so expresses it in this lively and forcible manner — its very opposition to the preceding statement adding to its force. Now, unless the mind is in a captious mood, it will see nothing here to find fault with. In the ordinary intercourse of life we have a quick perception of the difference between the language of accurate statement, and the exaggerations of intense feeling. We should hardly be willing to express the strong emotions of our hearts in the precise and cautious terms which we would use when giving our testimony in court.

Professor Park first points out the differences between the theology of the intellect and that of the heart, and then glances at some of the influences which one exerts on the other.

1. "The theology of the intellect illustrates and vivifies itself by that of the feelings."
2. "It enlarges and improves that of the feelings."
3. "It explains that of feeling into an essential agreement with all the constitutional demands of the soul."
4. "The theology of the intellect and that of feeling tend to keep each other within the sphere for which they were respectively designed, and in which they are fitted to improve the character."

Speaking of emotive theology, he says, "While the lines of speculation may be easily erased, those of emotion are furrowed into the

soul, and can be smoothed away only by long-continued friction. What its abettors feel, they feel and cling to, and think they know, and even when vanquished they can argue still; or rather, as their sentiments do not come of reasoning, neither do they flee before it. Hence the permanent authority of certain tones of voice which express a certain class of feelings. Hence, too, the delicacy and the peril of any endeavor to improve the style of a hymn book or liturgy, to amend one phrase in the common version of the Bible, or to rectify any theological terms, however inconvenient, which have once found their home in the affections of good men. The heart loves its old friends, and so much the more if they be lame and blind. Hence the fervid heat of a controversy when it is provoked by an assault upon the words, not the truths but the words, which have been embosomed in the love of the church. Hence the Pilgrim of Bunyan travels and sings from land to land, and will be, as he has been, welcome around the hearth-stone of every devout household from age to age; while Edwards on the Will, and Cudworth on Immutability Morality, knock at many a good man's door, only to be turned away shaking the dust from off their feet."

Under the third head of his discourse, he gives the following vivid description: "We may instance another set of the heart's phrases, which, instead of coalescing with each other in a dull sameness, engage our curiosity by their disagreement, and exercise the analytic power in unloosing and laying bare the one principle which forms their basis. Bowed down under the experience of his evil tendencies, which long years of painful resistance have not subdued, trembling before the ever-recurring fascinations which have so often enticed him into crime, the man of God longs to abase himself, and exclaims without one modifying word: 'I am too frail for my responsibilities, and have no power to do what is required of me.' But in a brighter moment, admiring the exuberance of divine generosity, thankful for the large gifts which his munificent Father has lavished upon him, elevated with adoring views of the equitable One who never reaps where he has not sown, the same man of God offers his unqualified thanksgiving: 'I know thee, that thou art *not* an hard master, exacting of me duties which I have no power to discharge, but thou attemperest thy law to my strength, and at no time imposest upon me a heavier burden than thou at that very time makest me able to

bear.' In a different mood, when this same man is thinking of the future, foreseeing his temptations to an easily besetting sin, shuddering at the danger of committing it, dreading the results of a proud reliance on his own virtue, he becomes importunate for aid from above, and pours out his entreaty, with not one abating clause: 'I am nothing and less than nothing; I have no power to refrain from the sin which tempts me: help, Lord, help; for thou increasest strength to him that hath no might.' But in still another mood, when the same man is thinking of the past, weeping over the fact that he has now indulged in the very crime which he feared, resisting every inducement to apologize for it, blaming himself, himself alone, he makes the unmitigated confession, with his hand upon his heart, he dares not qualify his acknowledgment: 'I could have avoided that sin which I preferred to commit; woe is me, for I have not done as well as I might have done; if I had been as holy as I had power to be, then had I been perfect; and if I say I have been perfect, that shall prove me perverse.' Without a syllable of abatement, he now makes a profession, and then recalls it as thus unqualified, afterwards reiterates his once recalled avowal, and again retracts what he has once and again repeated. It is the oscillating language of the emotions which, like the strings of an *Æolian* harp, vibrate in unison with the varying winds. It is nature, in her childlike simplicity, that prompts the soul, when swayed in opposing directions by dissimilar thoughts, to vent itself in these antagonistic phrases, awakening the intenser interest by their very antagonism. What if they do, when unmodified, contradict each other? An impassioned heart recoils from a contradiction, no more than the war-horse of Job starts back from the battle-field."

"The reason, however, being that circumspect power, which looks before and after, and to either side, does not allow that of these conflicting statements, each can be true, save in a qualified sense. It therefore seeks out some principle which will combine these two extremes, as a magnet its opposite poles; some principle which will rectify one of these discrepant expressions, by explaining it into an essential agreement with the other. And the principle, I think, which restores this harmony, is the comprehensive one, that man, with no extraordinary aid from Divine grace, is obstinate, undeviating, unrelenting, persevering, dogged, *fully set* in those wayward prefer-

ences which are an abuse of his freedom. His unvaried wrong choices imply a full, unremitted, natural power of choosing right. The emotive theology, therefore, which affirms this power, is correct, both in matter and style; but when it denies this power, it uses the language of emphasis, of impression, of intensity; it means the certainty of wrong preference by declaring the inability of right; and in its vivid use of *cannot*, for *will not*, is accurate in its substance though not in its form. Yet, even here, it is no more at variance with the intellectual theology than with itself, and the discordance, being one of letter rather than of spirit, is removed by an explanation which makes the eloquent style of the feelings at one with the more definite style of the reason."

An interesting fact in respect to the operation of the mind is here brought out, and probably every one's consciousness will vouch for its truth, viz.: that, in *looking forward* to duties or temptations, there is frequently a sense of utter inability to meet them; while in *looking back* upon the same, there is a conviction, which no excuses can stifle, that we *could* have done right. And the feeling of condemnation is the same, whether we call it a natural or a gracious ability. In the anticipation of an act, we feel our weakness, and are thus more inclined to accept of offered help; in the retrospection, when that help can no longer avail, the mind fastens on the fact that there was ability, of some sort, which ought to have been used, and this thought excites to penitence, the only act now in our power.

Controversialists may plant themselves at these two different points of observation, and contend for ever, without approximating to each other. It is vain to argue against facts, and equally vain to argue against feelings. All our self-reproaches seem to show that ability is a *fact*, and inability a *feeling*. Nothing is gained by putting one in antagonism with the other; for the fact must for ever remain a fact, and the feeling can never be reached by argument — except by the powerful reasonings and persuasions of the Holy Spirit, whereby the soul is induced to lay hold and rest at all times on the strength of God.

Under the fourth head he remarks: "There are moments in the stillness of our communion service when we feel that the Lord is with us, when the bread and the wine so enliven our conceptions of his body and blood, as, according to the law of vivid conception, to bring

them into our ideal presence, and to make us *demand* the saying, as more pertinent and fit than any other, 'This *is* my body, this *is* my blood.' But no sooner are these phrases transmuted from hearty utterances into intellectual judgments, than they merge their beautiful rhetoric into an absurd logic, and are at once repulsed by a sound mind into their pristine sphere." * * *

"There are intellectual critics ready to exclude from our psalms and hymns all such stanzas as are not accurate expressions of dogmatic truth. Forgetting that the effort at precision often mars the freeness of song, they would condemn the simple-hearted bard to joint his metaphors into a syllogism, and to sing as a logician tries to sing. In the same spirit, they would expurgate the *Paradise Lost* of all phrases which are not in keeping with our chemical or geological discoveries. But it is against the laws of our sensitive nature to square the effusions of poesy by the scales, compasses, and plumb-lines of the intellect. The imagination is not to be used as a dray horse for carrying the lumber of the schools through the gardens of the Muses." * * *

"In the Bible there are pleasing hints of many things which were never designed to be doctrines, such as the literal and proper necessity of the will, passive and physical sin, baptismal regeneration, clerical absolution, the literal imputation of guilt to the innocent, transubstantiation, eternal generation, and processions. In that graceful volume, these metaphors bloom as the flowers of the field; *there* they toil not neither do they spin. But the schoolman has transplanted them to the rude exposures of logic; here they are frozen up, their fragrance is gone, their juices are evaporated, and their withered leaves are preserved as specimens of that which in its rightful place surpassed the glory of the wisest sage."

Speaking of the doctrines which concentrate in and around a vicarious atonement, as being fitted to the appetences of a sanctified heart, he asks, "If it be a fact that the faithful of past ages, after having longed and sighed and wrestled and prayed for the truth as it is in Jesus, have at length found their aspirations rewarded by any one substance of belief, does not their unanimity indicate the correctness of their cherished faith, as the agreement of many witnesses presupposes the verity of the narration in which they coincide?"

Might we not ask the same question with regard to the doctrine

of holiness? Have not *the faithful* in all ages longed and sighed and wrestled and prayed for inward purity, and have they not at length found their aspirations rewarded by *one form of Christian experience*, and does not the remarkable coincidence of their testimony prove the reality of this blessed experience? Is it difficult to believe that evangelical Christians, in all ages and churches, have been mistaken about the substance of their creed? It is equally difficult to believe that those who, in every age and church, have hungered and thirsted after righteousness, and testified that according to the promise they have been filled, were mistaken in their experience.

In conclusion, he says, "Through the influence of such a Bible upon such a soul, and under the guidance of him who gave the one and made the other, we do hope and believe, that the intellect will yet be enlarged so as to gather up all the discordant representations of the heart, and employ them as the complements, or embellishments, or emphasis of the whole truth; that the heart will be so expanded and refined as to sympathize with the most subtle abstractions of the intellect; that many various forms of faith will yet be blended into a consistent knowledge, like the colors in a single ray; and thus will be ushered in the reign of the Prince of Peace, when the lion shall lie down with the lamb; when the body shall no more hang as a weight upon the soul, and the soul no longer wear upon its material frame-work; when the fancy shall wait upon rather than trifle with the judgment, and the judgment shall not be called as now to restrain the fancy; when the passions shall clarify rather than darken the reasoning powers, and the conscience shall not be summoned as now to curb the passions; when the intellect shall believe, not without the heart, nor against the heart, but *with the heart unto salvation*; and the soul, being one with itself, shall also be one with all the saints, in adoring one Lord, cherishing one faith, and being buried in one baptism; and when we, who are united unto Christ on earth, he dwelling in us and we in him, shall, in answer to his last prayer for us, be made perfect with him in God."

If Christians are to be made perfect in the millennium, why may they not be now? They are under the dispensation of the Holy Ghost, and we do not suppose that the church then will have a new dispensation, or that they will be made holy by miracle, or that they

will come into the world with the love of God in their hearts, and no form of selfishness to contend with. It is true, Satan will be bound, and that will certainly give them a great advantage over us; still we must suppose that then, as now, the just shall live by faith. There seems to be an expectation, that in those blessed days, more of the Holy Spirit will be given; no doubt this is well founded; but how will it be given? In answer to fervent, *believing* prayer, accompanied by entire consecration. Nor is there any thing unreasonable in the belief that the same prayer and consecration will bring the same blessing to us? Can any other reason be assigned why we do not commonly see the millennial type of piety now, than this, that as a general thing it is not looked for nor asked for? In the New Testament it is constantly offered to us, and pressed on our acceptance, but of course never becomes ours till we accept it.

How, then, shall the bright picture we have just been contemplating, become a reality? By holiness in the church — holiness in the heart of each individual. We have all something to do in bringing about a state of things so desirable. Every sincere prayer for a present and full salvation, every exercise of faith in reference to it, every act of self-crucifixion, is a step towards this glorious millennium.

May we all ask and receive that fulness of the Spirit which shall regulate the intellect and the heart, and make us understand and love the doctrines and duties which God has been pleased to unfold in his Word.

THERE may be such a study of God as shall be intellectual at the expense of the emotions. He should be more to us a living, thinking, feeling God, than a being that is thought of. Hermits dwell more on God's purity, than on his love. These recluse Christians have a sympathy with all that is pure and beautiful, but only for themselves. Where one is exclusively occupied with his own aspirations after perfection, an intense self-consciousness is produced. The sensibility is introverted all the time. This is wrong; it is the nature of mind to be happy in doing good. — *H. W. Beecher.*

From the Southern Christian Advocate.

HOW IS CHRISTIAN PERFECTION TO BE OBTAINED ?

CHRISTIAN perfection is obtained only through the atonement made for us by Christ, and by faith in him through that atonement. By faith instrumentally as the only immediate condition ; and by all the other means of grace, as we have opportunity, as the remote condition. And as there is a similarity between the ways in which regeneration and entire sanctification are obtained and retained, those who enjoy the former may easily learn how to attain and keep the latter. There is, however, this difference. Penitent sinners are convicted for the iniquities they have committed. They do not feel their innate corruption so much as the guilt of their sins. They seek pardon and acceptance, rather than entire sanctification. But believers who are seeking for perfect love, do not feel the guilt of their sins so much as the moral corruption of their nature in consequence of the fall of man. They do not repent of their sins so much as deplore their native impurity. They seek to be cleansed from so much of original sin as affects their moral character, rather than the remission of their own transgressions. They pray for Christian perfection, rather than for pardon. We say "rather," because that in almost every instance there is a slight degree of personal real guilt, as well as indwelling depravity. But where this is not the case, they seek only for renovation from original depravity. But remember that, in each state, there is a great diversity of experience. The usual way, however, in which Christian perfection is sought and found, is nearly as follows : "Some time after justification, there is a conviction wrought in the soul of the necessity of a deeper work of grace. There is, at this time, a discovery of much remaining corruption of nature and such evils as were thought to be wholly destroyed, or to have no existence. This is an important period in the life of a Christian." To illustrate this, sweep a room in daylight, then let the sun shine in at a proper place, and you will discover a thousand motes floating in the air through which the sun shines. So, after regeneration, more light shines into believers' hearts ; then, there is a discovery of the remaining pollution of their souls. Under this view, their convictions become clearer, and they are led to see

a depth and an extent of depravity, which they had never before detected. This conviction often diminishes the lustre of their past experience, as the light of a candle is nearly lost in that of the sun. But this should not discourage them; they should cry the more earnestly that God would create in them clean hearts and renew right spirits within them. "Thus cherishing their convictions, their light still increases, their view of their state becomes more painful, and their inmost souls cry for God, for the living God, and refuse to be comforted, until the Lord appear, and

Speak the second time, 'Be clean!'
Take away the inbred sin;
Every stumbling-block remove;
Cast it out by perfect love.

Nothing less will I require,
Nothing more can I desire;
None but Christ to me be given;
None but Christ in earth or heaven."

While some hesitate for want, as they suppose, of the necessary conviction, to begin and proceed in this work; others have so much, and see so much unholiness in themselves, that they are quite discouraged. Let such know that "It is not necessary that all should have the same degree of conviction in order to seek and obtain either justification or entire sanctification. To believe in the doctrine of perfect holiness, and at the same time to know that they have not experienced this blessing, is all that is *necessary* in order to commence the work. If more be necessary afterward, God will give it."

Perhaps the conviction of some at present is nothing more than a rational persuasion that they need a deeper work of grace, an entire renovation of their moral nature. Their hearts are not pained, neither are their consciences distressed. But they believe that they should be sanctified wholly. They should go on, then, and seek for it; and not hesitate about the degree of conviction they have, or have not. Leave that in the hand of God. They should aim at pleasing him in every thought, word, and act. They should resolutely engage in this, and cry to him for Divine aid. They should resign their will to the Lord in all things. This is their duty. And while they are striving to exercise faith, love, patience, meekness and humility, they will find all the indwelling depravity of their nature

stirred up as an army in battle array. Just at this crisis they should pray in faith for the descent of the Holy Ghost, to fill them with perfect love.

Others, we said, have so much conviction, when they discover this inbred sin, that they are quite discouraged, and sometimes think they never had religion. But this is an error, and should be carefully avoided. Their feeling much unholiness remaining, is no evidence that they were not born of God. Observe, we are not speaking of those who have, in some degree, fallen from grace, and are convicted for their neglect of duty, or actual sin; but of those who are growing in grace, and have a discovery of their innate depravity. They have no more of this now, than when they were justified; but they have more light, as above shown, for which they ought to be thankful. Let them ask in faith, evangelical faith, that relies upon, and trusts in God, for full salvation. Believe that he has promised to make them holy; that he is able, that he is willing, and that he is willing *now*, to make them perfectly holy. Believe that he has begun, is carrying on, and is ready and willing on his part, to accomplish the work *now*.

The venerable Wesley says, "By this token you may surely know whether you are seeking it by faith or by works. If by works, you want something more to be done *first*; before you are sanctified wholly, you think, you must first be, or do, thus or thus; then you are seeking it by works until this day. If you seek it by faith, you may expect it *as you are*. Then expect it *now*."

Christian perfection is properly an instantaneous work; because there is a moment when it is accomplished. But in a qualified sense it may be called a gradual work; for there is generally a gradual growth in grace before it is obtained. For illustration, the renowned Wesley writes, "A man may be dying for some time; yet he does not, properly speaking, *die*, till the instant the soul is separated from the body. In like manner, he may be dying to sin, for some time; yet he is not dead to sin until sin is separated from his soul, and in that instant he lives the full life of love." And as it is often difficult to perceive the moment when a man dies, so there are some few who do not know precisely when they were either justified, or entirely sanctified.

There are some, however, who obtain remission of sin, and entire

holiness of heart, at or very near the same time. This seems to have been the case of the penitent thief upon the cross, to whom Jesus said, "To-day shalt thou be with me in paradise;" and of all those who are converted on their death-beds. And it may be, and no doubt is, the case with some long before death; and if so, they need not lose it, nor feel sin any more. But this is far from being God's usual method; he generally "gives time for men to receive light, to grow in grace, to do and suffer his will, before they are either justified or wholly sanctified;" yet the time between them need not be long. And if people in general were properly instructed in this doctrine; and if young converts, while in the full blaze of their first love, were exhorted to seek and expect this state of purity, thousands of them would soon be made perfect in love; for, at that time, it would be easy to inculcate habits of holy living, which would grow with their growth, and strengthen with their strength, until they would become perfect men and women in Christ Jesus.

Mr. Fletcher remarks, that "If you deny the possibility of a quick destruction of indwelling sin, you send to hell, not only the thief upon the cross, but also all those martyrs who suddenly embraced the Christian faith, and were instantly put to death by bloody persecutors for confessing the faith which they had just embraced. And if you allow that God may cut his work short in righteousness in such cases, why not in others? Why not, especially, when a believer confesses his indwelling sin, ardently prays that Christ would, and sincerely believes that Christ can, *now* cleanse him from all unrighteousness?"

This blessing of perfect love, like that of the new birth, descends upon some, as the gentle dews of heaven — upon others, as the refreshing showers of rain — and upon others, as the rain in the midst of thunder, lightning, tempest and excitement. And we should most cordially acquiesce in the different methods by which our Divine Benefactor, for our benefit, *pours* water upon the earth, and the "*water of life*" into our hearts.

D. K.

THE streams that run most rapidly do not run most clearly; water purifies itself by flowing calmly.

THE GUIDE TO HOLINESS.

For the Guide to Holiness.

SAFETY OF BELIEVERS.

"The name of the Lord is a strong tower; the righteous runneth into it, and is safe." — PROV. XVIII. 10.

"*How safe I am!*" Such was the exclamation of a young Christian, when passing through the valley of the shadow of death — a timid child, about to leave the embrace of her beloved mother, and lie down alone in the dark and silent grave — to quit the shores of time, and launch out into an untried eternity — to stand alone in the presence of her Judge, and give an account of the deeds done in the body. Yet in full view of all this, she exclaims, "*How safe I am!*"

What was the secret of this entire security? Was it her blameless life? or a blind confidence in the goodness of God? It was this; she could say, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him."

She was the only child of a devoted mother. That mother had given her to God in earliest infancy, and had been carefully training her for him. He accepted the offering, and was now about to test the sincerity with which it had been made. The child, too, had dedicated her young life to his service, but when she found her work was not to be here, she willingly obeyed the summons, "Come up hither."

"*How safe I am!*" These words often recur to me with sweetness and power. The Christian is safe for time and for eternity. With regard to this life he is safe, for the promise is, "There shall no evil befall thee." With regard to the future life, "Though shadows, clouds, and darkness rest upon it" in the minds of others, it is ever bright and beautiful to him.

This feeling of perfect *security* is peculiar to the children of God. The children of the world sometimes have much enjoyment in their pleasant things, but it is always greatly marred by a sense of insecurity. The uncertainty of all earthly good is proverbial.

“The evening cloud, the morning dew,
The withering grass, the fading flower,
Of earthly hopes are emblems true —
The glory of a passing hour.”

The impenitent sinner knows that every thing with him, for this world and the next, is at risk. Never does he see the moment when he can say, “I am safe.” There is nothing around him, nothing before him, but danger.

Neither is it every Christian who can say with confidence, “I am safe.” That disciple who follows his Master afar off, does not have this happy feeling. The man of little faith, who has never yet dared to appropriate the great and precious promises, cannot feel safe. The man who is afraid to venture upon *entire consecration* will not have this confidence. The Christian who thinks he has given up all, yet secretly, perhaps unconsciously, indulges a degree of *self-will*, cannot, or at least, ought not, to adopt this language.

Such disciples have their “better moments,” — seasons when their souls bask in the sunshine of heaven — when they draw near to God and taste his love, when they feel strong in the Lord, and it seems easy to trust, and easy to obey. But, alas! they have no more expectation of retaining this blessed state of mind, than the impenitent sinner has of retaining his good things. Notwithstanding all their Father’s promises, they have no feeling of security. Instead of saying, “He who has brought me into this good state, is able to keep me in it,” the disciple of this class says, “I have received a great blessing, but I know I shall lose it!” Most assuredly he will lose it! because spiritual blessings are retained only so long as we continue in the exercise of that faith through which they were at first received. While we rely on God to perform the good work which he has begun, he surely will not disappoint us. “Hold thou me up, and I shall be safe.”

They who have given themselves to the Lord without reserve, and really believe him when he says that he accepts them, and undertakes for them, who go forward in a simple and affectionate

reliance on his assurances of love, and promises of continual aid—they only are able to exclaim, under all circumstances, at all times, in the prospect of the greatest calamities, under the pressure of bodily suffering, and in the near view of death, “How safe I am!” The 121st Psalm is their viaticum for the whole journey of life.

Beloved of the Lord, let what will come, *you are safe*. “Who is he that will harm you, if ye be followers of that which is good?” Perhaps you have met with heavy losses; be not depressed; the principal part of your treasure is laid up “where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.” It is safe.

Perhaps some very dear friends, bound to you by the double tie of nature and grace, are taken away. These treasures, too, are laid up for you in a safe place, and you shall have them again.

Are you called to engage in an important and difficult work? There is no occasion for anxiety on account of limited means, or deficient abilities. You are certain to succeed; for God has promised that, whatsoever you do, shall prosper. Ps. i. 3. Whichever way things turn out, you will have the satisfaction of knowing that “It is all for the best.” Perhaps you are a preacher of the gospel, and oppressed sometimes with a sense of responsibility, troubled because you are not able to set forth the truth in a manner so clear and forcible as others do, and grieved at the limited results which seem to follow your labors; hear the cheering language of Him who sent you: “As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and causeth it to bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be which goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, it shall prosper in the thing whereto I sent it.” Isa. lv. 10, 11. The familiar motto, “No effort is lost,” was perhaps drawn from this beautiful passage. More than this may be drawn; it is plain that the truth, whenever, wherever, and however presented, accomplishes something; and that something, be it more or less, is all that God ever intended it should accomplish. Ought not this to satisfy you? Love to God will prompt you to do all you can, and faith in God will enable you to leave the results with him.

Is a pestilential disease spreading through the land? “A thous-

and shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee;" that is, God *can* preserve you if he pleases, and he *will* if it is best. "Whoso putteth his trust in the Lord, shall be safe." But suppose the fatal malady should be permitted to attack you? The Christian cannot die—you would only fall asleep in Jesus and awake in heaven!

Are you growing old? Do the infirmities of age come creeping over you? Is it painful to find your eye dim, and your natural force abated—the bodily senses failing, and the organs of intellectual action giving way? Be not troubled; you grow old only to be young for ever! Your Father is shutting up the doors and windows, in order to take you out into the glorious sunlight of heaven.

Has disease already fastened upon you? Are friends and physicians anxiously watching the alternating symptoms—now hoping, then fearing—prescribing one remedy, then another, and trembling all the while for the result,—how safe you are! The very simplest means shall have power to restore you, if such is your Father's pleasure; to-morrow shall see you bright and well again, if he chooses. Patients generally feel a degree of safety when in the hands of a skilful physician, so long as he speaks confidently of being able to heal them; you may well feel safe in the hands of your Physician, for he engages either to restore you to health, or to do infinitely more for you. He can cure you with a word, or—which is far better—he can make you willing to suffer:

"While on his breast you lean your head,
And breathe your life out sweetly there."

No wonder David calls upon the saints to shout aloud for joy. No wonder the apostle exclaims with ecstasy, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

2. A sense of personal security is not our only source of happiness. We have brethren and sisters in Christ, some of them very dear to us. They are passing through the discipline of life, and our sympathies are all alive for them. We tremble when calamity seems impending over these precious ones, and would willingly suffer in their stead. At such times, with what satisfaction do our souls fall back upon the thought, "They are the beloved of the Lord, and shall

dwell in safety by him." Deut. xxxiii. 12. Dear as they may be to us, they are still dearer to him, and he will not let any thing hurt them.

3. *The church is safe.* When we see how she has departed from the primitive standard, how much she conforms to the spirit and maxims of the world, how very, very little is seen in her of the beauty of holiness, we are ready to despond. But then we call to mind, that though unworthy, she is still dear to the heart of her King. He is saying to her — and soon the words shall be accompanied with power — "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments; shake thyself from the dust, arise, loose thyself from the bands of thy neck, O captive daughter of Zion." The church, being aroused from her insensibility, shall put on her strength — which is FAITH — then shaking herself from the dust of worldliness, she will unloose the bands of her neck; such as formality, public sentiment, prejudice, error, and the unhallowed embrace of the state, and put on her beautiful garments; as holiness, praise, peace, union, and salvation. The inspired writer saw the church on this wise when he exclaimed, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

4. *The government of God is safe.* "The gates of hell shall not prevail against it." "The Lord reigneth, let the earth rejoice!" His glorious purposes must be accomplished. All he ever intended to do, he certainly will do. The great and terrible experiment of sin, which for wise reasons he has permitted, is drawing to a close. He who has said to the ocean, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed," says the same to moral evil. The wrath of man shall praise him, and the remainder will he restrain.

There is a solid foundation for happiness in the thought that the plan of God, taking in as it does the highest interests of the universe, and the highest interests of each individual, and involving at the same time the greatest display of the divine glory, will most assuredly be fulfilled. No part of it can fail. The continual prayer of the faithful is, "Thy kingdom come, thy will be done;" nothing is more certain than that this prayer will be granted. It is a source of the purest satisfaction to know that his hand and his heart are in

every event—that “of him, and through him, and to him are all things.”

Finally, *the glory and happiness of God is safe*. And this is a truth to rejoice in continually. The source of all the enjoyment in the universe must be happy—happy in himself, and happy in bestowing benefits on his creatures. He always will be glorious and happy—“Over all, God blessed for ever. Amen.” S. J.

For the Guide to Holiness.

PENCILINGS OF THE PAST AND PRESENT.

As the thirsty hart pants for the cooling water-brook, so does my soul desire the Christ-like image to be indelibly engraven on my heart. Not the mere outlines only, but the *full, deep* impress, transforming my entire nature, and annihilating self, that I may be a pure reflection of the mind of my adorable Redeemer.

Like the flower that constantly inclines itself toward the sun, that it may derive light and heat therefrom, would I always have my mind directed toward the Sun of Righteousness, that I may be continually deriving light and warmth for my own expansion in holiness, and also to reflect the same gracious influence on those with whom I mingle from day to day.

As the moon retains not in herself the light derived from the sun, but constantly communicates the same for the benefit of man, so would I be always receiving, and ever reflecting the good derived from God, to cheer and bless others also, and thus be indeed the light of the world and the salt of the earth.

This desire of my heart is great, absorbing all other desires; it is the burden of my prayer when I bow me down in secret, where no eye seeth, save that of the eternal; and when my hands are busily employed, my heart goes out in fervent breathings for the self-same object. For months have I prayed for that crucifixion of self, and putting on of Christ, that would enable me to say with the inspired Paul, “*I am crucified with Christ; nevertheless I live, yet not I, but*

Christ liveth in me." O what a losing of himself in God — what an absorption of his own nature in that of the Divine, is here expressed! Once I deemed it not too much to appropriate this language to myself: I knew that I was all the Lord's, and that my love to Him was supreme, and rejoicing in the blessed assurance of my acceptance, I adopted the strongest language expressive of Christian experience, as my own. But I had not then formed that thorough acquaintance with my own heart that I have since; I had not learned the broad extent of that one word, *submission*; I did not then, so clearly as now, see how much of self might be interwoven with that which was good, all unknown to me. The more I study my own heart, and the more perfectly I become acquainted with the glorious plan of redemption, the more clearly does it become perceptible to my understanding, that the first act of consecration and faith only lays the foundation for the progression and perfection of the soul in holiness. We then place ourselves entirely at God's disposal, for him to purge our hearts from dross, and conform us to the image of his dear Son. This work is not fully accomplished at once. True, we are saved from the guilt and condemnation of sin, but still we see many selfish principles about us; the effect of antecedent evil habits lingers with us sometimes for a long time, and we need to experience the renewing grace of God continually, in order to have these things which hinder our progress, entirely eradicated.

We do not have a full discovery at once of the varied forms in which selfish nature is manifest, but as we progress, and can bear the view, God's Spirit discovers the dross, so that we may never deem that we have attained to all that purification of our nature, and conformity to the Divine image, that we may experience, but be constantly excited to press forward, growing in grace, seeking for greater and more exalted degrees of purity.

I see to-day that I am but a babe in holiness, and much do I regret that I have so often hindered the work of God in my heart, by not being always passive in his hands, when the crucifying process was going forward. Once I thought much of happy feelings, joyous emotions, and often made them the criterion of my faith. When mingling with the saints of God for his worship, I sought more to be happy, than to know the will of God concerning me.

God saw that it would be for my good, to deprive me of those joy-

ous emotions, in which I had too much trusted, for a season, that I might be led to look to him more fully, and lean upon his word more confidently.

From Tabor's summit, where I had for weeks been blest with signally bright and glorious manifestations of the Divine presence, I found myself suddenly hurled into the vale below, seemingly deserted. The clouds, so late resplendent with light and glory, were now dark with tempest, and gloom was on all around.

Instead of the sweet and gentle voice of the comforter, there were fearful whisperings in mine ear, and evil suggestions were made, at which my mind recoiled. "Where is now thy God?" was the taunting inquiry. "If you were a Christian you would not have such feelings as these!" and "It is presumption for you to believe!" was again and again suggested. Have I sinned? Have I taken myself from the sacred altar? were questions frequently put to my heart, and conscience invariably answered, "No!" I knew that I did not love — I did not cherish the many vain and evil thoughts so rapidly injected into my mind; therefore, with steadfastness of purpose I continued the holy reckoning. Sometimes the temptation would come so suddenly, follow me so closely, and become so interwoven with my feelings, that it seemed to be a part of my own nature; and then I could not fully determine whether I had crossed the dividing line between sin and temptation or not; therefore, as I was almost constantly assailed by the temptation that I had no right to believe that I was the Lord's, I had not submitted, &c., my only refuge was to the "altar which sanctifieth;" and while thereon I presented myself anew, I could lay hold upon the promises with a firmer grasp, and exclaim, although sometimes with trembling: "*I am thine, Lord! Thou dost save me!*"

But even at the mercy-seat I was not out of the reach of the tempter's darts, "You only say so to quiet conscience!" "You do not feel any better now you believe, therefore your faith is vain!" were suggestions which always followed these acts of renewed consecration and faith. For several weeks this fearful contest was continued with the powers of darkness, before the shout of victory burst from my joyous heart. By being thus deprived of all sensible enjoyment, I was so crucified to my feelings, as not to make

them the criterion of my faith, and was thereby led to lean more trustingly on the unfailing promise alone for support.

But one fiery ordeal was not sufficient to bring me into this state of unwavering confidence. Again and again I had to enter the furnace, each time more intensely heated, for new, and seemingly plausible suggestions were permitted to be made, in order that my faith might be thoroughly tested.

By one of these I was once well-nigh overthrown. For about five weeks I experienced the sore buffetings of the enemy without being overcome, and he found it necessary to resort to a new stratagem, in order to overthrow the citadel. He, therefore, very speciously says: "If you had been right in thus holding fast your confidence, the trial of your faith would have ended long ere this: God would not have suffered you to remain so long destitute of an evidence of his approval. What you have imputed to temptation, has been the effect of the operations of God's Spirit on your heart, discovering its hidden iniquity, and thus you have been resisting its influence, so that, being grieved, it no longer acts as a comforter." O how plausible this seemed! It did really seem as though God would have given me some token of his approval, if I had indeed been doing right in resisting the influence which had been operating so powerfully upon my mind, and not permitted me to go on for five long weeks without one "spark or glimmering ray" to cheer my drooping heart.

I sought an interview with a devoted sister, and to her expressed my feelings, in an unbelieving manner. Then the "heaviness" caused by " manifold manifestations " was succeeded by clouds of darkness. Condemnation rested upon my conscience. Methinks Satan then laughed exultingly at the success of his new scheme. But if so, what was his triumph. I perceived by the sudden change in my feelings, that I was out of the path, on forbidden ground, and I thought it best to retreat as quickly as possible. *I will*, said I, addressing myself again to this sister, *with my present feelings, submit to God, and I believe that Jesus saves me just now!* It seemed like taking a step in the dark, but as soon as I placed my foot upon the rock of truth, light shone all around. The blessed witness was given, and I immediately added, Praise the Lord, I can say with confidence, Jesus saves me now! I returned home, calm in spirit, and supposed the conflict was ended. But, upon retiring to my

chamber, to offer thanks to God for delivering grace, the enemy again assailed me, and caused the testimony of the Spirit to appear like mere fancy — the work of the imagination only. But, during that fearful contest, I declared victory in Jesus' name — the foe quailed before me and left the ground. Now my Beloved received me into his banquetting house, and his banner over me was love. For many weeks I could sing, with the poet:

"Not a cloud doth arise, to darken my skies,
Or hide for one moment my Lord from my eyes!"

Although, when in the fiery trial, it appeared to me that I was receding with rapid steps, yet when I was brought out therefrom, I saw that I had been advancing more rapidly than in seasons of apparent prosperity. I have learned by this, that visions of glory and bright manifestations of the Divine presence, such as were witnessed by the disciples on the holy mount, Stephen when dying, Paul when caught up to the third heavens, and the exiled John on that lonely isle of the *Ægean* sea, are not the best calculated, in themselves, to effect the work of self-crucifixion. They are important in their place, but it is not the way in which God usually manifests himself. Were we favored with them more frequently, we are such selfish creatures, that we might be apt to delight ourselves more in the comforts, than in the author of them, and be dissatisfied without them. We are ready to exclaim, with the enraptured disciple, when viewing the transfiguration, "Master, it is good for us to be here!" and with him, would fain pitch our tabernacles where we can ever gaze upon such glorious manifestations. But it was as important for the disciples in order that they might be fully qualified for their ministry, that they should follow Christ through his life of toil — then to the garden, the cross, and the tomb, to behold his humiliation, agony, and listen to his dying groans. But these painful scenes were succeeded by the glorious one of his resurrection, which view so transported one of the disciples, that, in the joyousness of his heart, he exclaims: "Blessed be the God and Father of our Lord Jesus Christ; which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead!" How their hearts burned within them, while he opened to their understanding the prophecies touching his mission, death, and resurrection, and the

glorious plan of redemption thus wrought out for the world! But again the scene changes—again they drink the cup of sorrow. Their beloved Master says he must leave them. How heavily the tidings fall upon their ear. But, lo! a promise is given to sweeten the bitter cup. “If I go away, I will come again, and receive you unto myself, that where I am, there ye may be also!” O, what consolation is afforded in these few words to those sorrowing ones. Hope springs up anew in their hearts. Now they will toil on, suffer on, cheered by the sweet promise of future bliss.

See them on the Mount of Olivet. With sad hearts and tearful eyes they gaze after their ascending Lord. Suddenly, two heavenly messengers stand by their side. They repeat the promise of their Divine Master, and assure them that he will “come in like manner as they see him go up.” Thus they pass on through life’s diversified scenes, now drinking the cup of sorrow, then of joy, but more frequently a commingled one, joy and grief combined. Thus it ever is with the Christian pilgrim. All, however, works together for his good. The “hundred fold” with “persecution;” the “joy unspeakable,” and the “fiery trial,” each perform their work for the benefit of the true child of God. That deep probing of the heart which reveals its hidden deformity, is just as necessary as the plan of justification. Self must be crucified before the Divine nature can be imparted in all its fulness.

What do I learn from these considerations? That I ought to receive, with a like spirit, the blessing in disguise, and the one more abundantly manifest. If in either I ought more fully to rejoice, it should be in the one which tends the most perfectly to purge away the dross, and conform me to the image of Christ. These considerations also teach me that I know not so well as God what is for my best good, therefore, it is wisdom for me to submit my ways entirely to him, and let him choose my blessings for me.

I feel resolved more fully to enter into the Divine purposes, and rest in his will, that the sincere desire and ardent prayer of my heart for the annihilation of self, and impartation of the Christ-like image, may be the more speedily answered.

IDA.

The love of God is in proportion to our need. — *H. W. Beecher.*

For the Guide to Holiness.

JESUS HAS GONE ON HIGH.

Jesus has gone on high :
His trials o'er ;
He shall not toil nor weep,
Nor suffer more.
But in his place of rest
Be always blest.

But I, unlike to him,
(My toils not done,)
Raise not the glorious hymn
Of victory won ;
But still am doom'd to know
The hour of woe.

Yes ! I will suffer on,
Until that day,
When thou, to glory gone,
At length shalt say : —
Lov'd one ! Come home to be
At rest with me.

Oh, happy, happy hour !
Oh, blessed home !
When seated at thy side,
I shall not roam ;
Nor ever more have fears,
Nor mourn in tears.

U.

For the Guide to Holiness.

ADIEU ! AND OH, WHAT TONGUE CAN TELL.

Adieu ! and oh, what tongue can tell
The images that float around,
Awaken'd by the magic spell
Which lurks within that parting sound.

One faith, one hope, the mutual tear,
When but our slightest step went wrong,
These kept us, each to others, dear,
And made the bond so true and strong.

We loved, but ours' was not the love,
Which earth around its votaries binds;
But pure as its bright home above,
'T was that which links celestial minds.

Love has its griefs. And this sad hour,
These memories dear, the parting sigh,
Proclaim that we have felt the power
Of that which bleeds, but cannot die.

ADIEU! A long, a last adieu!
So long our source of hope and bliss!
But brighter realms shall gild anew
The truth, the love, the joys of this.

U.

THE PRESENCE OF JESUS.

BY REV. JOHN W. LINDSAY, A. M.

"Lord, if thou hadst been here my brother had not died." JOHN XI. 21.

A SCENE of even more than usual interest in the life of Christ, is connected with the occasion on which these words were spoken. There was a family in the little village of Bethany whom Jesus often visited, for he seems to have been their familiar friend, and always to have found a kind welcome from them. But sorrow has entered that household, and the two sisters have been watching by the bedside of their dying brother. They have heard his last words; they have seen his eyes closed in death; and now friendly hands have laid his body in the grave.

In the bitterness of their grief, Mary and Martha had thought of Jesus, and had before sent him word that he, whom he loved, was sick. Doubtless they wonder why he does not hasten to receive the last embrace of his friend; or rather, they wonder why he is not with them to arrest the fearful progress of disease, to lay his hand upon the emaciated form and restore it to health.

But Jesus is far away. Not long before this, he was in the porch of the temple, proclaiming to the Jews his divinity, and his unity with God; for he had said to them, "I and my Father are one;" for which the Jews took up stones to stone him. But he escaped out of their hand, and is now beyond Jordan, the scene of John's first ministry.

All this while he is not unmindful of that family. He hears that Lazarus is sick; but he goes not to his relief, for he knows there is a greater work for him to do. He knows that this sickness is for the glory of God, in that it might glorify the Son, in giving him occasion to impress great truths, by the performance of mighty works.

Christ goes back to Jordan; and Thomas says, let us also go, that we may die with him; for he bears in mind that it was only a few days before that the Jews threatened the life of Jesus.

As Jesus approaches the village, Martha hastens to meet him; and in the strength of her faith, utters the language of my text: "Lord, if thou hadst been here my brother had not died." And rising still higher, as if she knew the purpose of Jesus, she adds, "Even now, whatsoever thou shalt ask of God he shall give it thee." Encouraging to the bereaved sister, and soul-inspiring to us all, are the truths he utters in reply: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

What a scene of deep and thrilling interest is going on in that little village of Bethany. A group have gathered around Jesus, and are listening to the announcement of life and immortality. And now Mary falls weeping at her Saviour's feet: "Lord, if thou hadst been here!" — sympathizing friends lift up their voices in grief, and the man of sorrows groans in the bitterness of his spirit, and mingles his tears with theirs.

I cannot follow that group, as they go, when Christ asks, "Where have ye laid him?" and point out the tomb of Lazarus. Jesus stands by the grave, and after lifting up his voice in prayer to God, cries

out, "Lazarus, come forth." In the regions of the dead, that voice is heard and obeyed. The spirit comes back to re-animate the lifeless clay.

Important truths are revealed in connection with this great miracle of Christ; truths forcible, both in their literal and spiritual meaning, to which we will not now refer; but endeavor to illustrate the thought expressed in the language of Mary and Martha to Christ: "Lord, if thou hadst been here my brother had not died."

I. The Presence of Christ with his people. He is not indeed with us as with his own disciples and favored friends; not mingling with us visibly in our walks and at our homes, as the poor Jewish peasant, the carpenter's son; not lifting up his voice in our assembly to utter great truths, nor raising his hand to do many mighty works; yet with us in a high and important sense—in his spiritual presence as the Son of God. For do we not hear him saying to his disciples, just before his death, "The world seeth me no more, but ye see me?" When we speak, then, of the presence of Christ to his people, we mean that manifestation which is to them as it is not unto the world. We mean a revelation which is made to the Christian in view of the relation he sustains to Christ; in view of his character as a new creature, in virtue of which we might almost say a new class of faculties had been developed in him.

There is a sense in which all who have lived and labored for man are still with us. The truths they proclaimed have been the seed that fell on good ground, and they live in the fruit men are now gathering as the result of their lives. The voice they uttered has come down through the centuries in its echoes, still instructing, still benefiting man. There is not a pulsation that they gave to the mighty mass, among whom and for whom they labored, but that is still felt. Though dead, they still speak in the record of their teachings; though dead, they live in their disciples, their spiritual descendants.

Now if we were to speak of the presence of Christ in this sense, it would only be a secondary thought. True, the outward influence of his pure and holy life has not ceased; his teachings of morality, his announcement of those great truths, on which so much depends, are still having their effect.

And were we to compare what Christ has accomplished for the world, with the results of the labors of all her other benefactors, we

should be so struck with the vastness of his, in their continuing effects, that we should seek for some reason to account for the influence that thus proceeded from the poor Galilean peasant.

We should find that he stood on a higher level than our common humanity; that his works were the works of God,—of him who sent him;—that his words were those of one who spake as never man spake; who could say of what he had uttered, Heaven and earth may pass away, but my word shall not fail.

While the systems of religion and philosophy, once prevalent here, died away, the system that Christ taught and established is widely prevalent,—is still increasing in the strength of its proofs. Now how is this? When Christ appeared on earth, the false systems seemed securely established; entrenched behind the civil power, guarded by all the interests of the state, cherished in the affections of the people by the pleasant associations of life, hallowed by beautiful creations of their artists and poets. How came it to pass that this mighty fabric crumbled, that in a few centuries it yielded its dominion to the despised Nazarene, and that the cry of expiring heathenism was that of the dying apostate Julian—*O Galilean, thou hast conquered?* Because those disciples, who, by the death of their Master, had been scattered as sheep without a shepherd, had waited for the fulfilment of his promise. They tarried at Jerusalem for the descent of the Holy Ghost, for the baptism of fire. They set forth alone upon what seemed so unequal a contest. They went with the divine teachings of their Master impressed upon their hearts; they went with the promises clustering around them; full of faith that he who had told them to go into all the world and preach the gospel to every creature, would be with them always, even to the end. It was not then by might or power, but by the presence of Christ.

He has been with his church. He left it not to perish in the wilderness. In the hour of her darkest despondency he has appeared. When the waves have dashed in angry force against her, he has heard the cry, "Carest thou not that we perish?" and has stepped forth and said to the raging elements, "Peace, be still."

He has been with his children in the trial of their faith. When called to stand before the rulers, he has put words in their mouths. When passing through the waters, he was with them. When walking through the fire, they were not burned. In every example of true

Christian faith, of Christian heroism in the hour of danger and death, I see the presence of Christ. I behold him out upon the dark waters, lifting up those who are sinking, just as he sustained Peter when he cried, "Lord, save or I perish." I behold him in the martyr fires that have been lighted, standing by his followers, as he was seen in the furnace with the three Hebrew children, who had told the impious king, "We are not careful to answer thee in this matter."

Not only does he reveal himself in the hour of the extreme peril of the church, and of the Christian, but also in all the ordinary seasons of life. Whoever holds up the purity of the life of Christ as the standard to which he is striving to attain, has the presence of Christ to aid him. He cannot be far from the man who is of an humble heart and contrite spirit, for with such he has promised to make his abode. The heaven of heavens cannot contain him; and yet he is with the lowliest who labor to be like him.

Let us not think that because we are not called to great trials, because we are not living in any great crisis of the church which exposes us to personal danger, that therefore we do not need so clear manifestations of the presence of Christ. True, we may not need that special grace that the occasions under which some are placed have demanded, yet we ought to have such a sense of his presence as to enable us to say, "I live, yet not I, but Christ liveth in me." For he came to impart the vital principle of Christian faith to every one of his followers. "I am come that ye might have life, and that ye might have it more abundantly."

In all the varied walks of Christian experience; in daily intercourse with the world, not only in the hours of retirement to commune with God, but in the busy marts of life, we may have this invisible form near us; we may feel the influence of the presence of a higher and purer being so pervading our natures, that God is in all our thoughts. Thus is Christ to his disciples as he is not to the world, in what we may call a real, though a spiritual presence. So may we speak of his presence with the church.

The Jew, in the blindness of his mind, and hardness of his heart, coming up out of Egypt, where he had corrupted the pure faith of his fathers, demanded some visible form in which Deity should be manifested; needed those strange exhibitions of the power of their God — as the plague, the tempest, the pillar of cloud by day and of

fire by night. But a spiritual Christianity looks higher ; demands not the outward and the visible, but looks for revelations to its soul. In the simple forms, then, of the church of God, without imposing ceremony, without magnificent temples, with scarcely a type or a symbol, is the presence of Christ felt ; as it was by the first church that gathered in that upper room at Jerusalem, all with one accord, when the Holy Spirit came upon them, as Christ had promised ; and as it was when assembled afterwards in their places of prayer by the seaside—in those upper rooms ; or as it was by Paul and Silas in the inner prison. Think you that they felt not the presence of Christ as truly and powerfully, aye, more so, than as if they had met in the solemn cathedral, with its awe-impressing gloom, with its imposing ritual service ? Christ, then, is with his church so long as it maintains its doctrines pure, its ordinances uncorrupt. No assembly of men can claim his presence in their midst, unless it be a church that has Jesus Christ for its corner-stone.

II. Though I have, to some extent, anticipated this thought, I speak more particularly now, of the Results of the Presence of Christ.

We should expect these to be commensurate with his power. As he stood by the grave of Lazarus, it was life from the dead. His presence sent the blood through the veins—gave back to the heart its pulsations, and he who had been dead came forth to life. Thus does he stand by the ruined soul, through which corruption has been coursing in its impure channels—the ruined soul, that hath no soundness in it, that is full of wounds and bruises, “the whole head sick, and the whole heart faint.” And he restores to health and purity that impure mass. He changes the fallen nature. He transforms the soul by his power, so that we become new creatures in Christ. His presence gives life from the dead—calls into activity those hitherto dormant and paralyzed powers of the soul—silences the voice of earthly passions, and gives to the Christian that peace which the world knows not of.

If we have intimate communion with one of pure heart and lofty intellect, our own souls receive impressions for good. We become like him with whom we hold such frequent converse. If our communion be continued, our intercourse uninterrupted, our range of thought becomes more comprehensive. The tone of our moral natures becomes purer. If communion with a fellow man be produc-

tive of such results, what may we not expect from our fellowship with Christ, and the communion of the Holy Ghost. A new creature results, arising out of the dark chaos of an impure and sinful soul — a new creature in the likeness of Christ.

Now, the fact that Christ took upon himself the form of man, and became a partaker of our nature, even to its sinless infirmities, that he was in all points tempted as we are, enables him to sustain this relation most efficiently. There is no position in which the Christian is placed, in the Providence of God, where he may not hold communion with him, because his position need never call him away from the path of duty. Though it may have its peculiar temptations, its trials and difficulties, yet Christ is able to sustain him amid them all. From the basis of our common humanity, on which he stood, he saw the varied influences for evil, that in every age and clime might be brought to bear upon the human soul. Adequate is the provision made for every emergency. As upon the cross he bore the penalty for the collected sins of the world, so in his life of sorrows he endured all trial and every varied temptation of life, that he might be able to succor them that are tempted, and, through suffering, become a perfect high priest.

We are all placed under a great law of dependence, constant in its operations. By unseen bonds we are connected with others — so constituted, that we give and receive influence for good and evil continually. We have spoken of the influence which the strong mind is capable of exerting. Now there will come up in the history of every man, times when he feels his need of some source of aid that is higher than himself, of some arm more powerful than his own, some light that will shine clearer than the feeble glimmering of his own reason.

Such are those hours when the great questions of his relations to God, of the destiny of his soul, come pressing with their weight upon his mind. When, if there were no light from above, the soul would have to go its way in hopeless gloom and despondency, or lie down to perish in despair.

But let the truth as it is in Jesus be revealed to that soul — let the plan of salvation through an atoning Saviour be unfolded to him, and the want of his soul is met, the great question is answered, his

relations to God are seen through Christ, as the *way*, the *truth*, and the *life*.

There may be hours in the experience of the Christian when deep darkness settles upon him, when he seems to be walking in the shadow of God instead of the light of his countenance, when temptation comes upon him as a strong man armed. Then he can look to Jesus, the author and finisher of his faith, for deliverance. For he, who was tempted in the wilderness; who, in the hour of agony in the garden, prayed that the cup might pass from him; who, upon the cross, cried out in the bitterness of his deserted soul, "My God, why hast thou forsaken me?" has promised that he will never leave the man who puts his trust in him. And the Christian need not walk alone in the path of trial and stern affliction, for "I will be with thee," is the precious promise.

Thus is it all through the life of a Christian, who is true and steadfast in his faith. What shall move him whose feet are upon this rock? What need he fear in the hour of his soul's deepest peril, who has Christ at his right hand! You who have been led to mark the feelings and views with which the Christian approaches death, have doubtless been struck with the fact, that there always seems to be a clearer revelation of Christ; that while the outward vision is failing, the soul is lighted up from on high; that while the ear grows dull and heavy, so that even the familiar voices of loved ones are unheeded, the spiritual discernment is quickened, so that the soul hears the voice of its Saviour saying, "It is I, be not afraid;" assuring the Christian that he is not to go companionless through the dark waters, that he is not to meet death unaided, but that he has the presence of him who has brought life and immortality to light. It is this that gives to the feeble and timid such courage in that hour, and I have wondered as I have seen the clear spiritual discernment, the growth in the spiritual stature of Christians who were drawing nigh to the grave — who have been enabled to say, to depart and be with Christ is far better.

Precious promise! Glorious and soul-sustaining thought, that in the hour of death we have such a friend to stand by our bedside.

And, Oh! what would the chamber of death be without the presence of Christ? If with his presence it borders on heaven, and if the dying Christian is in a flood of light that comes down from the

throne of God, his absence must make it border on the verge of hell, and place the dying sinner in that deep darkness of spirit, that is the foreshadowing of his eternal death.

Oh, blessed promise to the Christian, that when needed, Christ is near. When human aid fails, when the strong man becomes weak and timid as a child ; in that hour when the teachings of philosophy cannot save, when kind words of friends cannot comfort, then Christ is with us.

I have read that when the pure minded Herder, the German poet and philosopher, was dying, his son offered him wine to sustain his sinking frame. The dying man turned and said, "Put away the wine, and give me a great thought!"

I would have whispered in his ear, "He that believeth on me shall never die;" or the promise to the disciples, "Lo, I am with you always, even unto the end."

Look at the results of such communion through life with Christ. He who has Christ for his daily companion, to accompany him in all the walks of life, must necessarily become like Christ — become joined to the Lord. You will mark such a Christian, not by his loud professions of zeal, but by the purity of his life, the quietness of his spirit, in a word, by his having that mind in him that was in Christ Jesus. The soul is becoming prepared for communion with a higher order of beings. The grossness of its earthly nature is consumed. It is seeking higher sources of enjoyment than the world has to offer, setting its affections on things above, where Christ sitteth.

And if such are the results of the presence of Christ when so imperfectly revealed to us, when seen in the glass darkly, what will they be when we see him face to face! "Neither does it yet appear what we shall be, but we know that when he who is our life shall appear, we shall be like him."

WHEN it is the one-ruling, never-ceasing desire of our hearts, that God may be the beginning and end, the reason and motion, of our doing or not doing, from morning to night; then every where, whether speaking or silent, whether inwardly or outwardly employed, we are equally offered to the Eternal Spirit, have our life in him, and from him, and are united to him by that spirit of prayer, which is the comfort, the support, the strength, and security of the soul.

For the Guide to Holiness.

THE HARP OF OTHER DAYS.

Thou ancient harp of wayward string,
Rest on the willow bough —
Thy fitful murmurs cannot bring
Joy to the spirit now.

Yet thou hast sung of Silva's stream,
In darker days than these,
And wrapped the spirit in a dream
Of Eden's garden trees.

Hast wandered idly up and down,
Thine own Jerusalem,
Thy fancy land of cross and crown,
Thorn wreath, and diadem.

Yet found him not, the son of man,
Where stirred the balmy breeze, —
Where Kedron's silver waters ran,
Beneath the drooping trees.

O, harp of wild capricious string,
Rest on the willow bough —
Thy fitful murmurs cannot bring
Joy to the spirit now.

The night-watch of its dream is past —
And set to rise no more ;
The phantom star, that ever cast,
Its tempting light before.

It knows no more, as plaintive dreams,
The story of thy lay ;
For night is past, and o'er it gleams
The earnest light of day.

Then wail no more of hallowed cross,
Beyond the farthest sea —
On every shore its gain and loss,
Is counted by the free.

Its nails, its thorns, its spear to be,
The spirit's boast and pride —
Who live with Christ of Galilee,
Die with the crucified.

Sleep the dread slumber of that tomb,
Where all his dead must hide,
To rise in the transcendent bloom,
Of Christ, the Glorified.

The broad earth there is sacred sod,
(Where Christ and man are one)
Where walk the angels of our God,
The Father and the Son.

The soul will find her Olivet,
And Jesus in its shade —
The same night-dew her locks will wet,
That on his garment laid.

Will find a lone Gethsemane, —
And pressed by mortal sin,
Will taste a speechless agony,
In fellowship with him.

Then cease the sentimental lay —
The cross of poet's song,
Is not the cross that guards the way,
Where Christ the Lord has gone.

Then, farewell harp of feeble string,
Rest on the willow bough —
Thy fitful murmurs cannot bring
Joy to the spirit now.

MARY.

THE NEW TESTAMENT STANDARD OF PIETY.

MANY are the marks which the learned have given us of the true church; but be that as it will, no man, whether learned or unlearned, can have any mark or proof of his own true church membership, but his being dead unto all sin, and alive unto all righteousness. This cannot be more plainly told us, than in these words of our Lord, "He that committeth sin is the servant of sin;" but surely that servant of sin cannot at the same time be a living member of Christ's body, or that new creature who dwelleth in Christ and Christ in him. To suppose a man born again from above, yet under a necessity of continuing to sin, is as absurd as to suppose, that the true Christian is only to have so much of the nature of Christ born in him, as is consistent with as real a power of Satan still dwelling in him. "If the Son," saith Christ, "shall make you free, then shall ye be free indeed." What is this but saying, If Christ be come to life in you, then a true freedom from all necessity of sinning is given to you. Now if this is hindered, and cannot come to pass in the faithful follower of Christ, it must be, because both the willing and working of Christ in man, is too weak to overcome that which the devil willeth and worketh in him.

All this absurdity, and even blasphemy, is necessarily implied in that common doctrine of books and pulpits, which teaches that the Christian can never have done sinning as long as he lives. Well therefore may Christendom sleep as securely as it does, under the power of sin, without any thought, hope, or desire, of doing God's will on earth as it is done in heaven; without any concern at their not being pure as he who hath called them is pure, or walking as he walked.

The Scripture knows no Christians, but saints, who in all things act as becometh saints. But now if the Scripture saint did not mean a man that eschewed *all* evil, and was holy in all his conversation, saint and no saint would have only such difference, as one carnal man will always have from another. — *William Law*.

THE GUIDE TO HOLINESS.

For the Guide to Holiness.

LIVING BY RULE.

Our religious teachers often urge upon us the importance of adopting rules and making resolutions. The young convert listens to such exhortations with great interest. He has just started on a new life, and is perhaps afraid he shall be tempted to go back; when a number of excellent rules and regulations are presented for his adoption, he says, "Ah, yes; these are the things that will keep me right." Or, perhaps, in the ardor of his feelings, and not having tried his strength, he enters eagerly on the course proposed, thinking it will always be easy to follow it. He writes down his good resolutions, and looks at them with great satisfaction; the way seems easy, and he sets out full of hope. Of course he asks the Lord to help him in keeping his high resolves. How much aid he may calculate on receiving he does not know, but has a general idea that he must do the best he can, and God will make up the deficiency.

He runs well for a while, but at length his spirits begin to flag — the novelty is over, other things come in, his attention is drawn off, and his resolutions are broken. Then he becomes alarmed, and is ready to think that all is lost. But his religious friends encourage him to try again. He does try again — and with the same results. He is told that these resolutions were probably made in his own strength, and this was the reason he failed, — now he must renew them in the strength of the Lord. He does not clearly understand what this means, but determines, with an increased vigor of resolu-

tion, that he will adhere to his rules, and prays, with greater earnestness than before, that God would help him.

Again he falls, and now he begins to be disheartened; but his teachers continue to reiterate their former counsels: "You must resolve anew, and that in the strength of the Lord. You went forward before in your own strength." But this he cannot see. The very exhortation, "Resolve," carries with it to his mind the idea of something to be done; and, of course, a putting forth of strength to do it. Thus he seems to himself compelled to undertake a work too great for him; still regarding God in the light of a *helper* merely.

In this way he goes on perhaps for years, leaving his pathway strewn with broken resolutions. He can hardly be said to have made any progress in the divine life; he has however learn one thing, viz: his own weakness. But that knowledge only serves to depress and discourage him.

At this point multitudes relinquish the pursuit of heart holiness, and, to a greater or less extent, seek happiness in some form of earthly good. Retaining their place in the church, and not being willing to give up their hope, they continue to pay some attention to religious duties. Keeping up the idea in the minds of others that one is a Christian, helps him to keep it up in his own.

Others, having tasted of the good word of God, and obtained a relish for spiritual enjoyments, cannot go back to the beggarly elements of the world, and they sink into a desponding state. Yet they are so serious, conscientious and humble, that they are called excellent Christians. Others cannot see — and they do not — that their seriousness is the sadness of unbelief; that their humility also is of the same nature; and their conscientiousness is putting the deeds of the law in the place of faith.

A third class are, by the teachings of the Spirit, brought to understand what is implied in *the life of faith*. Their eyes are opened to see what the gospel offers to do for them; they perceive more fully than ever before, that "Christ is the end of the law for righteousness to every one that believeth;" they see the Holy Ghost is able and willing to take entire possession of their souls, and reign without a rival; they see that in giving themselves wholly to the Lord, and laying their hearts open to the influence of the Spirit, continually relying on him to keep them in the right way, they fulfil the condi.

tions on which the glorious things in the gospel are promised. Now they begin to apprehend the meaning of this Scripture: "The just shall live by faith." It is a new life to them. How happy they are when they find all that is required of them is to become loving, confiding children. They have only to let their father carry them in his arms. They see clearly God is ready to do every thing for them, and all they have to do, is continually to *believe* and *receive*.

Now suppose the religious teacher comes to such an one, and says, "In order to retain this good state of mind, you must lay down strict rules to yourself, with which nothing shall be allowed to interfere. If you do not go through a certain routine every day, you will be apt to get into darkness." The Christian whose heart is overflowing with love to God, and who has just got hold of the idea of *living by faith*, will hardly feel that this is appropriate counsel. A little child has nothing to do with rules and resolutions; it is for him to love, and yield, and be led. "Be ye therefore followers of God as dear children, and walk in love."

Making resolutions, and laying down rules, seems hardly in keeping with that sweet thought, "Ye are not your own." If we belong to another, he must have entire control of us. So far from being the way to keep the blessing, it seems the very way to lose it; for the beauty of your position is, that, in a higher sense than ever before, "you are not under the law, but under grace;" no longer the servant, but the bride of Christ. The affectionate, confiding, happy wife does not measure out her services by rule. The wishes of her husband, ever so gently intimated, are her law. His character, taste, feelings, wishes, are her study. There is nothing formal, precise, measured, in the discharge of her duties.

When our Lord Jesus Christ condescends to call the Church his bride, he not only conveys to us an impression of his own deep tenderness, but also furnishes the best idea that can possibly be given of the feelings we should cherish towards him, and the terms on which he would have us live with him.

Here the words of Paul to the Galatians strike us with great force: "Receive ye the Spirit by the works of the law, or by the hearing of faith?" "Having begun in the Spirit, are ye now made perfect by the flesh?" "Stand fast, therefore, in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bond-

age." "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." "If ye be led by the Spirit, ye are not under the law." He guards the last assertion, by going on to enumerate the fruits of the Spirit, showing that it is perfectly safe for us to give ourselves up to this guidance, for it will lead us into nothing but "love, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." We may well add, "Against such there is no law;" for they have the law written upon their hearts.

After the soul is fully consecrated, we should look for *continual progress*. But there seems to be in some cases only an effort to *hold on*. When a sacrifice is laid upon the altar, the next thing is to have the fire come down to consume it; that is, to have selfishness in all its forms completely annihilated — to have the appetites, propensities, affections, and will, completely subdued, and made to fulfil perfectly their original design. Then the Holy Spirit becomes the soul of our souls, moving them as he will — giving us our thoughts, our desires, our motives of action, our work, and our reward. Thus, instead of rendering service by *weight* and *measure*, we throw ourselves into the arms of Infinite love. Such a soul has but one prayer — "Father, glorify thyself;" but one object — to please God; but one rule — to follow where he leads.

It is not unfrequently the case, that at a communion season, and on other occasions, the preacher, bewailing the low state of religion, and reproving the lukewarmness of the church, exhorts them to take a fresh start in the Divine life. To this end he proposes that they should *resolve* to be more earnest and frequent in prayer, more diligent and faithful in duty. By this strain of remark the mind is rather turned away from Christ to self. *I will do so and so.*

When a disciple of this school falls into sin, he is at first much grieved, but after a while, he takes refuge from his unpleasant feelings in a *firm resolution* never to fall in that way again. And now he is comparatively happy. But let him carefully analyze his feelings, and he will probably find that his happiness is of the nature of self-righteousness. His self-complacency is restored in view of the great things he means to do; a legal spirit has come in, and he knows it not. All the comfort we ever derive from resolving to do better, must, to say the least, be regarded with suspicion. Is it not a "refuge of lies," which Satan has devised to keep the soul from

Christ? A refuge which the next wave of temptation will sweep away. The substance of the common exhortation to the slumbering Christian, is, "Wake up, and go to work." The apostles would say, "Awake thou that sleepest, and arise from the dead, and Christ will give thee light;" "and then it will be shown thee what thou shalt do." Their counsel to a backslider would be the same as to any other sinner; "Repent and believe on the Lord Jesus Christ." Repent of your declension, seek forgiveness in the name of the Saviour, believe the assurance of the Father, that for his sake you are forgiven; and humbly, gratefully, confidently, rely on his offered help. Then, and not till then, are you prepared to go forward;—not by rules and resolutions, but in a continual offering up of yourself to be any thing and do any thing which God by his Spirit and providence shall direct. The language of such a soul is like that of the Saviour, "Lo, I come to do thy will, O God—to do thy will, whatever it may be, and however much it may conflict with the plan and course of life which I had laid out for myself."

Recommending rules and resolutions to a person in a low state of piety, will almost inevitably run him into a sort of legality. Laying them upon one who can say in all sincerity and warmth of heart, "The life I now live is by the faith of the Son of God," will rather shackle him; he should be free to follow where the Spirit may lead. He wishes to get as far as possible from every thing like formality, and dreads relapsing into the old *treadmill* way. His heart is ever asking, "Lord, what wilt thou have me to do?" The question with him now is not apt to take the form, "What is *duty*?" or "What is *expected* of me?"

There is no forsaking *the word* here. The Holy Spirit, who indited that word, now comes into the heart, to be its Sanctifier, Comforter, and Guide. The path in which he leads is the same that he has marked out in the Scriptures. The Bible lays down principles, but we are dull and unskilful in applying them. The Spirit comes to our aid—in his light we see light. The Scriptures send us to Christ; the Comforter takes off the things of Christ and shows them unto us. We comprehend the truth only so far as the Holy Ghost opens it to us, or, rather, opens our minds and hearts to receive it.

It is a fact which has given much pain to the friends of holiness, that many, who for a time gave themselves unreservedly to the

Divine guidance, have run into fanaticism, and serious errors, and even into open sin. But it should be remembered, that it was not following the Spirit which led to this, but *ceasing to follow him* — breaking away from his guidance, and taking up their own will again. Let their divergencies be a warning to us to keep near our Guide. These unhappy examples have excited in the minds of many judicious and excellent Christians a great dread of extravagance and enthusiasm. But it may be as wrong and as dangerous not to go far enough, as it is to go too far. And let us not look with doubt and suspicion on those who are led differently, or have gone further than we have, so long as they continue to bring forth the fruits of the Spirit.

There is no objection to laying out a plan, or forming resolutions, provided that we do not run into legality, nor formality, nor a desire to have our own will and way about them, and do not insist on adhering to our rules when the Spirit and providence of God call us to go in another direction.

But it will probably be found true, that no one altogether escapes these dangers until he yields himself wholly to Divine guidance; and then he does not need rules. His heart is held to the right by something stronger than rules — even by the sweetly constraining power of the indwelling Spirit. Happy is the Christian who understands all this from his own blessed experience; indeed, it can be fully understood in no other way. There is deep meaning in these words: “Then shall we know, if we *follow on* to know the Lord.”

Unless the consecrated believer resigns himself in all the simplicity of a loving, confiding child, to the leadings of the Spirit, he will not make *progress*; there is no other way for him to advance. But when he lays himself open to the teaching and direction of his heavenly Guide, cheerfully making the little sacrifices that are demanded, submitting to inward and outward crucifixion, till every thing that ministered in the least to the life of self has been given up, then a path of endless progression opens before him. His perceptions of truth will be ever enlarging, his heart ever expanding, the Scriptures will be unfolded to his mind, he will be favored with manifestations not granted to others, and will come more and more into union with God; — at the same time he will sink more and more into his own nothingness.

S. J.

For the Guide to Holiness.

THE FAITH NECESSARY FOR SANCTIFICATION.

SOME COMMON OBJECTIONS ANSWERED.

So to believe on the Lord Jesus Christ as to be saved from all impurity, we must believe that Jesus died for *us*, to save us from *all sin*, and to save us from all our sins *now*. We must believe that God, for Christ's sake is now sanctifying wholly. We must have that faith that as confidently believes that God will sanctify, yea, that God is now sanctifying, as though it were already done, and we felt the evidence of it.

"But," says one, "I cannot thus believe; I am too unworthy, too great a sinner; it is too much for me to expect."

Were you not a still greater sinner when you first came and received pardon? Did not Christ die for sinners? Should the greatest sinner in the universe come and ask you if you thought Christ would save him, would you hesitate one moment for an answer? That same confidence which we recommend to others, may be ours! We are unworthy! But do we not expect that God will soon take us to his own home of spotless purity? and if he is about to receive us there, is it too much that he will first prepare us? If about to make us joint heirs with Jesus Christ, will he not first make us pure? And what is this preparation, this purification? Is it any thing but the application of the provisions already made for our sanctification? If God has so loved us as to get all in readiness for our entire sanctification, even at the expense of the life of his own Son, if he did all this when we were even more unworthy than at present, we need not hesitate to trust in Jesus. Believe. It is your privilege. If you have but little faith, exercise what faith you have. The Lord loves to have us come to him feeling our own weakness and nothingness. The writer can look back to two, yea, three marked periods of his religious experience, and remember that at those seasons his faith was so weak that he came trembling, hardly daring to look up, yet received blessings which have continued twelve, fifteen and twenty years. God took him by surprise. So will he you. Come with all your unworthiness and nothingness; for—

"If you tarry, till you're better;
You will never come at all."

"I fear," says another, "That if I obtain the blessing I shall not be able to continue faithful to so high a trust, and so shall make shipwreck of my faith and reproach the cause." But why look forward into the future? The pendulum, in the fable, grew discouraged at once when it counted the number of times it must swing back and forth in a year, though it found no difficulty in doing its duty for each passing moment. So we are to do our duty now, and leave the rest with God. It is his to keep us, it is ours to humbly trust in him. It is true that we cannot retain the blessing of holiness through a long period of years without special assistance; but this is not the whole of the truth. The fact is, that we cannot without especial assistance retain the blessing one single moment. It is all of grace, all of faith. There cannot be a moment when we shall not be as dependent on the blood of Jesus, as we should be dependent on the mercy of God, should he take us and literally hold us suspended over the bottomless pit. And there never will be a moment when we may not as certainly have his aid by simply relying on him, as would the most perfect of all the saints of earth, were he thus suspended; not a moment when we may not say—

While still to thee for help I call,
Thou wilt not suffer me to fall,
Thou wilt not let me sin;
And thou shalt give me power to pray,
Till all my sins are purged away,
And all thy mind brought in.*

It will be all of mercy if we ever enter heaven, and, glory to God, it is our privilege to trust him, now and for ever! Believe.

"But," says a third, "I do not feel the evidence that God is blessing, why then should I be asked to believe that he now doeth it?"

You are asked thus to believe only when you make the entire consecration, and look to God, trusting implicitly in the merits of Christ. Then, this is your privilege. God, who cannot fail, has promised it.

"But I do not feel the evidence that he is blessing." What of that; hold on. If you felt that God was already blessing, that would not be faith, but knowledge. The order of God is—1. Faith; 2.

* Methodist Hymn Book, h. 358, v. 4.

The blessing; 3. The evidence of the blessing. This order we cannot change. We cannot say, 1. The evidence; 2. Faith, but believe on the Lord Jesus Christ, and then thou shalt be saved. And what if God should hold the evidence to try your faith, as Christ tried the Syrophynician woman? You still have the word of God. Enough. Abraham had no evidence that God fulfilled his promise, and yet he believed. Believed against hope. Noah had only the word of God, yet relying on that word he built the ark. Relying on that word you are required, not to build an ark, but, to look for full salvation. God says, Trust. Unbelief says, Wait for the evidence. God says, Receive salvation now. Unbelief says, Wait until bye and bye.

But it is possible that you are looking for an evidence which you can never receive. The evidence of entire sanctification is, in brief,

I. The Holy Spirit bearing witness. (1) That the consecration of our all has been accepted; (2) That we are now cleansed from all sin; (3) That God loves us as he never before loved.

II. Our own consciousness, (1) That whatever burden we had has been removed; (2) That there has been a great internal change; that all sense of sin, as of self-will, unbelief, covetousness, self-seeking, anger, fretfulness, &c., is taken away; and that there is more of love, joy, peace, and all the fruits of the Spirit, than we have before known.

All this is for you, reader. Look for it: and the very God of peace sanctify you wholly; and I pray God, your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.*

Natick, September 17, 1850.

T. H. MUDGE.

IN religious concerns, every thing which we do of ourselves, independently of divine aid, has a tendency to stop us short of the object we are aiming at; and whatever be the substitute we rely on, whether outward or mental, it is an idol at the time.

For the Guide to Holiness.

ONE CAME TO TAKE ME BY THE HAND.

ONE came to take me by the hand,
But I was blind and could not see ;
And did not even understand
The kindly words he said to me.

But filled with rage, like one insane,
I rudely thrust him from my path ;
But still he smiled and came again ;
He lov'd me in my sin and wrath.

And then I smote him. Yea, a spear
I plunged into his lovely side ;
He spoke ; but strange, I did not hear,
But smote him till he bled and died.

Soon as he bowed his lifeless head,
I stopp'd. Alas, the deed was done ;
Earth shook beneath my guilty tread,
And darkness veiled the mourning sun.

Oh God ! What pangs my bosom rend !
An anguish which I cannot tell ;
It was my best, my dearest friend ;
He wept and blest me as he fell.

U.

For the Guide to Holiness.

IN MY SIMPLICITY I THOUGHT.

IN my simplicity I thought
To find my happiness below ; —
But found, instead of what I sought,
A little joy, and much more woe.

And yet 'twas hard to understand,
When flowers were round me, bright as morn,
That when I plucked the flower, my hand
Was always bleeding from the thorn.

But so it was. At last I saw,
I plucked it in my own wrong will,
Regardless of the heavenly law,
Which keeps the hand of *nature* still.

'Twas thus I learned to wait. And when,
At length, my master bade, I found
The gentle power, unknown till then,
To take the rose, and feel no wound.

U.

From the Southern Christian Advocate.

HOLINESS.

HOW PRODUCED.

IN the production of holiness there is a combination of Divine and human agencies. On this point the Scripture is express. "The very God of peace sanctify you wholly." "The blood of Jesus Christ, his Son, cleanseth us from all sin." "The sanctification of the Spirit." Thus the three persons of the Godhead are embraced in this operation of saving grace; though it is predicated more peculiarly of the Holy Ghost: hence he is termed, "the Spirit of holiness," not merely because he is infinitely and absolutely holy in himself, but also because he is the Source of holiness to all holy intelligence.

But as this holiness is to be produced in the hearts and lives of moral and responsible agents, their own efforts are necessarily involved in its development. Thus we read: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "Cleanse your hands, ye sinners: purify your hearts, ye double-minded." "These are they that have washed their robes and made them white in the blood of the Lamb." "And

every man that hath this hope in him, purifieth himself, even as he is pure."

These agencies cannot act, except in concert. The Holy Ghost cannot make us holy without our co-operation; and we cannot take a step in the matter apart from his gracious influences.

While it is our province to see and feel our need of holiness, we can neither do the one nor the other except by the Spirit's agency. He causes us to understand the requirements of heaven, the purity and spirituality of the Divine law, as well as the depravity of our hearts and the obliquity of our lives. These are discoveries which we should never make by our unassisted understandings, or, indeed, by the mere letter of the Bible. The spirit operates upon conscience by revelation, through reason; and in this way, sin, before unheeded, becomes, in the language of the apostle, "exceeding sinful."

If we yield to those influences and co-operate with them, the Spirit will not fail to bring us to the fountain opened for sin and uncleanness. He will so present the promises of pardon and sanctification to our minds, and impress them upon our hearts—he will so manifest Christ to us in all his saving offices—he will so strengthen our efforts to obey the Saviour's invitation, Come unto me all ye that labor and are heavy laden, and I will give you rest, as to enable us to believe with the heart unto righteousness. To this agrees the apostle's language—"giving them the Holy Ghost—purifying their hearts by faith." Acts xv. 8, 9.

If we continue in the faith thus produced, it will manifest its vitality in a constant growth—in the impartation of moral strength for every exigency of temptation and trial, in action or suffering. This results from the Spirit's residence in our hearts; but it is dependent also upon watchfulness, prayer, and sedulous application of the grace vouchsafed to the end for which it is imparted. This the apostle teaches: "Work out your own salvation with fear and trembling, for it is God which worketh in you to will and to do of his good pleasure." Phil. ii. 12, 13.

Instead of finding any difficulty, any contradiction, in this combination of Divine and human agency in the work of our salvation, as many learned men have imagined, we do not see how the work could be effected in any other way. There is no contrariety between grace and free will. The will of man cannot originate action in the right

direction, because of the palsied condition of human nature ; Divine grace cannot proceed in the work of our salvation, without our voluntary co-operation, as the action superinduced is that of a moral and responsible agent. Thus there is a philosophical propriety in the command : “ *Sanctify yourselves, therefore, and be ye holy ; for I am the Lord your God. And ye shall keep my statutes and do them : I am the Lord which sanctify you.* ”

The Scriptures give great prominence to faith, in the production of holiness. And faith is at once a grace of the Holy Ghost and an action of our own minds. Its development requires Divine and human co-operation. And by it alone the truths of the gospel are laid hold of by the mind, and made to bear upon the conscience and will, the affections and conduct. Hence the apostle, after specifying the faith of his brethren, addresses them : “ Seeing ye have purified your hearts in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently : being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” 1 Pet. i. 21, 25. This agrees with the prayer of our Lord : “ Sanctify them through thy truth : thy word is truth.” The truth operates to our regeneration and sanctification, as it supplies us with instructions, precepts, promises, prayers, and examples, which embody the principles, exhibit the obligations, portray the privileges, ascertain the practicability, and develop the beauties of holiness.

The truth becomes effectual to our sanctification only “ through the Spirit,” whose inward working, from beginning to end, is a mystery, into which we cannot penetrate. “ The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit.” John iii. 8. Yet we are sure that the new creation is wrought by his effectual working in our souls. Before we can comprehend the mode of his operation, we must know more of the attributes of spirit than it is possible for us to know while our own immaterial nature is enshrined in these gross fabrics of flesh and blood. Of the fact we are certain. We have indubitable evidence in our own consciousness and the testimony of the great Agent himself, that God hath chosen us to salvation through sanctification of the Spirit and belief of the truth.

As these agencies are coupled together, it is obvious that they are dependent upon each other in their operation. We cannot believe the truth at all only by the Spirit's aid; and our belief of the truth will not be productive of holiness only as the Spirit's sanctifying power is furnished for that end. But there must be the belief of the truth; and such a belief as brings us into personal, practical connection with the truth.

Thus that act of faith by which we are justified lays hold upon the truth that Christ was delivered for our offences and raised again for our justification. According to our faith is it done unto us. We cannot be more or less justified — pardon admits of no degrees: so that if our faith be genuine, if it spring from a penitent heart and rest exclusively upon Christ for salvation, though it may be weak, yet our sins are forgiven us for his name's sake. The evidence of the fact, however, will be proportioned to the degree of our faith. If this be feeble, the persuasion of our justification will be faith — if it be strong, we shall have that meridian evidence, which leaves no room for doubt. Thus faith may be perfect in its object, while it is very imperfect in its subject. And as all the other graces and virtues of the Christian character are graduated by our faith, it is obvious that they may be all present in our renewed nature and yet imperfectly developed in our experience and practice. Born again we certainly are in the moment of our justification. And this new birth is necessarily instantaneous — however extended may have been the process preparatory to its occurrence. Before our justification we are not the children of God — after it we are his children; therefore regeneration and adoption are coetaneous with justification. And it is certain that regeneration extends to our whole moral nature. In the new birth the tone, temper, and tendency of our minds are changed — the current of our feelings is made to run in a different channel, and a capacity to do the will of God is imparted. But the holiness which is then realized is proportioned to our faith. If it be possible before regeneration to discover all the depravity of our nature, in its diversified features and operations — if we are made thoroughly sensible of its presence, and are as much concerned for its removal as we are for the pardon of our guilt and the repeal of our condemnation — if, in addition, we have a faith proportionable to such repentance, a faith which is not embarrassed by any doubt, but

which covers over the vast extent of the broad commandment and the gracious promise of entire sanctification — we know of no reason in the Divine economy to prevent the fulfilment of that promise, so that we may be perfectly sanctified in the very moment when we are freely justified. Our faith being free from doubt, our hope would be unmixed with despondency, and our love would be unadulterated with any of the earthly, sensual, or devilish elements, the removal of which is the work of sanctifying grace. We should, indeed, still have to exercise our senses to discern both good and evil — to avoid the latter and to practice the former, in order to acquire a confirmed habit of holiness — to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ — a progression in piety which constitutes the positive perfection of our moral nature.

But selfknowledge so thorough and faith so strong and extensive; securing sanctifying grace so pervading, powerful, perfect, are seldom, if ever, realized before we are justified and born again. There are few “babes in Christ” who are not measurably “carnal,” in consequence of the weakness of their faith and the defectiveness of their knowledge, — 1 Cor. iii., — few who are not lacking in their faith, so that while they can say, “Lord, I believe,” which is, indeed, a good confession, warranting their claim to a filial relation to God, they have to append the prayer, “help thou my unbelief,” which is an unquestionable acknowledgment of imperfection, even in respect of negative holiness. When there is unbelief or doubt, there must be fear, servile fear, and “he that feareth is not made perfect in love.”

Now, as we are all the children of God by faith in Christ Jesus, so all the advances which we make in holiness are made under the influence of faith; and when that faith covers over the broad extent of our necessities and the promises of sanctifying grace, then are we cleansed from all sin and our hearts are filled with perfect love. Until this takes place there is more or less of the inherent, inherited depravity of our nature, lurking about our hearts and seeking development in our lives. This is indwelling sin: it exists as a reigning and cherished principle in the heart of the unregenerate and impenitent sinner, and is the fruitful source of all his transgressions: it exists as a reigning and detested principle in the heart of the unregenerate but repentant sinner, who exclaims, “O wretched man that I am, who shall deliver me from the body of this death?” — but

when it exists in the hearts of the regenerate, it is a hated and subdued principle, which, by gradual mortification, or by an instant and powerful exercise of faith, is entirely destroyed. When this is done, we possess nothing of the inherent depravity of our nature, except a susceptibility to external influences by which it may be brought back again into the soul; for the perfection of our primogenitors in paradise, or of the angels in heaven, is not attainable in this life — much less that impeccability, or inamissibleness of grace, which some imagine.

That there is an evil principle which may exist in the heart, independently of volition or action, and that this evil principle may be denominated “sin,” we learn from St. Paul. If it be objected that sin is the transgression of the law, and transgression implies volition, the answer is easy. John says, sin is *anomia*, which means not only transgression of the law, but disconformity with the law; and this may consist either in nature or action. If any refuse to call this disconformity, *sin*, confining this term to voluntary transgression, we think the apostle was of a different mind; but shall enter into no controversy about it, as that would be a bootless logomachy. How that principle can exist in the regenerate — independent as it is of volition and action — we can no more tell, than we can tell how it dwells in the heart of the unregenerate, reigning there without any interregnum, even during the suspension of voluntary thought and action, — or how it has been propagated from our first parents, or how it was first engrafted upon their own nature. The fact, however, is certain; being amply attested by observation, philosophy, Scripture, and experience.

And it is equally certain that we may be delivered from it. Whenever we are fully sensible of its existence within us, and are willing, and earnestly desirous for its eradication, and employ the means provided for this end, especially unwavering faith in the promised power and purchased grace of the Holy Ghost, then shall that power be put forth and that grace applied, and we shall be cleansed from all sin.

Being thus entirely sanctified, so far as sin is concerned we are perfect in holiness. Living by faith, and retaining this grace, we never need feel sin again in our own hearts, much less exhibit it in our lives. We are saved from all imperfections which are incompat-

ible with perfect love. This corresponds with the apostle's prayer: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." As we have already intimated, positive holiness finds its perfection in progressive piety. There is no other perfection for it, either in this world or in the world to come. After we are cleansed from all sin, we are to seek knowledge and wisdom from the fountain of inspiration; we are to practice self-denial and bearing the cross; we are to rejoice evermore, pray without ceasing, and in every thing give thanks; we are to exercise ourselves unto godliness; in a word, we are to live by the faith of the Son of God, so that we may not be again defiled by the pollutions of the world, but may keep ourselves in the love of God, and by his grace be steadfast, unmovable, always abounding in the work of the Lord.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

THE DIFFERENCE.

THE Spirit will guide us in all things if we are willing to be led; and the more we look for this guidance, the more we shall perceive it, extending to all the little things which chiefly make up life. The principal difference between Christians before and after consecration consists in the attention paid to little things; little occurrences, little trials, little sins, little duties, little indulgences, little omissions, little suggestions, little blessings, little stings of conscience, &c. Common Christians make general resolutions of doing *about right*, but the truly consecrated Christian really undertakes to do *exactly right* in every thing, and confidently calculates on that and from the indwelling Spirit, which will enable him to do so.

WEeping must quicken praying, and not deaden it.

For the Guide to Holiness.

PERSONAL EXPERIENCE.

1849. I PRAISE the foreseeing love that prepares me for trial — and gives me a respecting look into the unseen.

“All things work together for good to them that love God.” Now I know that I love God, and that *with all my heart*; then my conclusion is, *that* “all things” which happen to me, or befall me, are for my good. If I only keep clear the evidence of my love to Him, all difficulty about acquiescence in his will is entirely removed, and my soul is kept in perfect peace.

November 17. Yesterday at the meeting, we had a time of uncommon power and supplication — the divine presence was abundant. I thought while thus engaged, surely God knows our integrity, our purity, and he will answer.

If a few find it necessary to peace, holiness and usefulness, to live so circumspectly, and that few do no more than is their duty, living by faith at the foot of the cross, then where is the general church?

Holiness is the lever by which Zion will arise; this is scriptural truth; then what are ministers accomplishing for the glory of Christ who do not promote this work, especially those who hold it as a doctrine?

The time for avoiding collision with this point is past — a decision must be made to unite with the people in its promotion, or resist the spirit of truth.

November 23. I feel a thrill of gratitude this morning for all the hedges that are thrown about my path. God knows best how to extract the most sweet out of his work in our souls, and thereby glorify himself. All my aim is just to be the clay in the hands of the divine potter, to have no self-will, no self-exaltation to jar the operations of the Holy Spirit within.

28. While walking with God we sensibly feel any interruption, in even the slightest measure of love or peace: yesterday I had a desire about a little temporal matter; my request was granted, but thought it might be only an impression and disregarded it; the consequence was, there was a slight tremor upon my spirit the remainder of the evening. It was not guilt, but lack of faith. Oh, my heart

is on the stretch for more holy love, love to my kindred, to the church of God, the wicked world, and all swallowed up in love to my adorable *Lord and Saviour*.

How often I write that holy name while here on the earth, but by and by I will behold Him, and see *Him*, as *he* is. Amen.

We are not blamable for first impressions made upon our minds by the appearance or manner of a stranger, there is no motive or intention at work in the mind until some sentiment or opinion drops from themselves. If we have a previous bias for good or evil through the opinion of another, then we may examine our hearts with respect to good or evil motive or intention.

How many nice intellectual examinations of conscience the pure in heart pass through.

Yesterday, while kneeling to receive the communion, enjoyed the overshadowing of the most high Father, Son, and Holy Ghost, distinctly interested in me; this is often my consolation. My exercises were for more love, and abundant fruit in the way of holiness. My soul thrilled with delight at the mention of the exceeding breadth of the atonement, in the closing prayer. My mind had a sweet and rapid reasoning on the subject.

During a long season of the trial of faith upon a particular subject, there are times when we realize very keenly that God is trying us closely, and we are tempted to think our cause will fail; then we grieve, and that grieves the Holy Spirit; to be cheerful, and believe in the darkest time, is the triumph of faith.

Holding fast amid discouragements honors God.

In view of some little trying things, my soul has been kept in perfect peace. I always meet with peculiar strength for trial after having labored for souls.

Perfecting holiness in the fear of the Lord works great watchfulness (yet not slavish fear) in the thoughts, feelings and words, as well as the motives. After we have received the blessing of cleansing, then God tries and proves us in a way that before we were not able to bear.

My soul has been sweetly drawn out towards heaven in following the entrance of God's dear servant, whose departure was so triumphant and peaceful; I find the links upward increase and strengthen. What a balm it is to my mind when I lie down at night, to turn my

and body. He prayed for strength, and resolved, and re-resolved, and still sinned on as before. He prayed, "*lead us not into temptation,*" but despaired of receiving any answer to his prayer. He was laid upon a bed of sickness, and recovered from a long illness and harsh treatment with powers of digestion so impaired that the utmost caution was constantly necessary both in the quantity and quality of what he ate, in order to prevent great immediate pain and suffering. "I am a great sufferer," said he, "I can eat but very little, and that of a peculiar kind and in a particular way. My system is greatly enfeebled, and I suffer much pain. I suppose the Lord has seen best so to afflict me." He did not see in it, as I think we may be justified in doing, the answer to that prayer, "*Lead us not into temptation.*" And in the severity of the affliction, we may always measure the extent of the evils to be remedied, for we may be sure that Our Father, who is *Love*, while he sends *enough* to correct us, will never inflict one pang more than is *just necessary* to produce the effect.

8. I knew a saint of lovely character, deeply experienced in the things of God, and whose activity in the church, and in all good works, was the theme of every tongue. She was held up as a pattern to all desirous of running the Christian race, and of running well; and alas! her own heart responded not faintly to these praises — spiritual pride beset her — a glorifying in herself, in her works in the church, in her knowledge of Divine things, was a thorn from Satan which buffeted her sore. The Lord was pleased to give her light at times that she might see her sin and danger, but the cup was too pleasing, the temptation too powerful. She, too, prayed, "*Lead us not into temptation.*" By a most strange concurrence of providence, in which the evil of the wicked was made the instrument of good to the righteous, she became an object of suspicion to the church; her character was breathed upon, her reputation sullied. Henceforth her person was unacceptable, her presence shunned. "I know not why," said she, "the Lord has so afflicted me; had I been guilty, I think I could have borne it better; but it is a hard trial to see his cause suffer for my sake, and his work in the church undone for want of laborers, and I not permitted to do it." She did not yet see, as it is not impossible she will hereafter, that the answer to her prayer had come. When she prayed to be delivered from spiritual pride, she doubtless thought he would come out to her and

strike his hand over the place, and she would be well; but this bathing in the waters of affliction was the simplest and most effective cure.

9. I knew a little child, beautiful, affectionate, gifted, in mind as in person — none could see him but to love; his parents, alas! saw him but to worship. Their thoughts were all upon their child; their affections clung to him with a warmth that death itself could not chill; their imagination revelled in day-dreams of his growing excellence, and in pictures of his future triumphs in life. Their prayers ascended daily on his behalf, their only son; they feared to love him too well, and so prayed, too, for themselves, “*Lead us not into temptation.*” At the age of five years, for his own good and theirs, he received from his Father in Heaven a birth-day present, the measles. Days and weeks he lingered on the confines of the grave, with that disciplined father and mother hanging night and day over his bed, unable to obtain a recognition from their idol. “O Lord! wherefore hast thou afflicted us? Save us for thy mercy’s sake!” He recovered, but no more to behold his parents — he was blind. “We love him, oh! so much better than we did before,” said the mother, “but I think more reasonably. The ways of providence are very dark and mysterious.” Is it unreasonable to suppose that there was hid in this dispensation an answer to their prayers, “*Lead us not into temptation!*”

N. I. I.

PROPORTION OF GRACE TO TRIAL.

“As thy days, so shall thy strength be.” In temporal and in spiritual things it is the object of God to keep us *momentarily dependent* on him. O the peace which a true Christian may possess, if he will take God at his word, and trust him to make good his promises! Day by day, his duties might be more arduous, his temptations stronger, his trials more severe. But he would ascertain that the *imparted strength grew at the same rate*; so that he was always equal to the duties, victorious over the temptations, and sustained under the trials. This text is a voice from the unknown futurity, and should inspire him with confidence. Sickness may be at hand, but so are the cordials; other calamities may be at hand, but so are the supports. Christian, does not your past experience confirm this? — *Melville.*

THE LIGHT WITHIN.

OUR Lord illustrates and proves the necessity of his immediate indwelling, breathing, and operating in the redeemed soul of man, by saying, "I am the vine, ye are the branches; as the branch cannot bear fruit of itself, no more can ye, except ye abide in me. He that abideth in me, and I in him, the same bringeth forth much fruit. If a man abide not in me, he is cast forth as a withered branch; for without me ye can do nothing."

Now from these words let this conclusion be here drawn, viz: That, therefore, to turn to Christ as a *light within* us, to expect life from nothing but his holy birth raised within us, to give ourselves up wholly and solely to the immediate, continual influx and operation of his Holy Spirit, depending wholly upon it for every kind and degree of goodness and holiness that we want, or can receive, is, and can be, nothing else but proud, rank enthusiasm.

Now, as infinitely absurd as this conclusion is, no one that condemns continual, immediate inspiration, as gross enthusiasm, can possibly do it with less absurdity, or show himself a wiser man, or better reasoner, than he who concludes, that because without Christ we can do nothing, therefore, we ought not to believe, expect, wait for, and depend upon his continual, immediate operation in every thing that we do, or would do well.

How can we possibly avoid the sin of grieving and quenching the Spirit, but by continually reverencing his holy presence in us; by continually waiting for, trusting, and solely attending to that, which the Spirit of God wills, works, and manifests within us? To turn men from their continual dependence upon the Holy Spirit, is turning them from all true knowledge of God. — *William Law.*

I LOVE no mysterious depths or heights of speculation, covet no knowledge, want to see no ground of nature, grace, and creature, but so far as it brings me nearer to God, forces me to forget and renounce every thing for him, to do every thing in him, with him, and for him; and to give every breathing, moving, stirring intention and desire of my heart, soul, spirit, and life, to him. — *Ibid.*

THE GUIDE TO HOLINESS.

For the Guide to Holiness.

PERSONAL EXPERIENCE.

Conversion — Subject of Holiness — Regeneration not Sanctification — Obtains the blessing of Holiness — Loses it — Obtains it again — Loses it — State of Mind without it — Struggles — Receives the Blessing.

ABOUT fourteen years ago, I sought in Christ the pardon of my sins, and obtained, soon after, a clear evidence that I had passed from death unto life. I loved the people of God, then, as I never loved them before; and truly, to me, "Old things had passed away, and, behold, all things had become new." I was no longer oppressed with a sense of condemnation. My soul was light in the Lord, filled with peace like a river, and animated with joy unspeakable and full of glory. I need not now detain the reader by trying to describe to him what I experienced when I entered by faith as into a new world — what I saw, as the scales of unbelief fell from my eyes — what I heard, when the natural blindness of my soul passed away — what I enjoyed, as new scenes of living beauty passed before me — as sounds of surpassing sweetness fell upon my ear — and new objects, altogether lovely, invited and received the affections of my new heart. With the reader, I trust, all these things are matters of personal and precious experience.

In a few weeks after my conversion, while reading the *Memoirs of Carvosso*, my attention was called to the subject of holiness.

Till then I know not as I had ever heard of the doctrine. I had had but little acquaintance with the people who claimed to have been raised up by Providence "to spread Scriptural holiness through the

land." My acquaintance and associations had been in another direction, and with a different people. This may account in part for my ignorance on the subject. But, though the doctrine was entirely new to me, when it had been fairly stated, and those passages of Scripture referred to which teach and enforce it, I saw at once, and believed that it was the Christian's duty and privilege to be holy. How could I *doubt it*, when I read from the Bible, "Be ye *holy*, for I the Lord your God am holy;" "Be ye therefore *perfect*, even as your Father which is in heaven is perfect;" "This is the will of God, *even your sanctification*;" "Without *holiness* no man shall see the Lord;" and many other passages of like import?

I clearly saw that God required holiness of his people, as a *meetness* for his service on earth, and a *fitness* for his glory in heaven. I could not believe that God would command us to be holy, unless it were practicable through grace to become so. Besides, I saw that he had promised, if we would seek it, to make us holy, to sprinkle clean water upon us, from all our filthiness, and from all our idols to cleanse us. I saw the means for doing it—the blood of Jesus Christ his Son cleanses us from all unrighteousness. The Holy Spirit led Paul to pray that his brethren might be *sanctified wholly*; and for his disciples Christ prayed, "*Sanctify them through thy truth.*"

Having no prejudices against the doctrine, in the face of such Scripture proofs I could not help believing it. I soon found that, though justified by faith, and born of the Spirit, I was not yet wholly sanctified. Of this I had *conclusive evidence*—evidence which was conclusive to me at the time. I found in my heart strong tendencies to sin, though I had in Christ power to restrain them, and to keep myself from falling into voluntary transgression. These tendencies were not always active. Sometimes they seemed to sleep; but occasions were not wanting to stir them up, and cause them to put forth their strength. I had peace in believing; I had joy in the Holy Ghost—in the name of the Lord I had victory over the power of sin; but still I was conscious—sometimes *fearfully conscious*—of the presence of internal foes. They were *vanquished*, but not *slain*; *subdued*, but not *destroyed*. It was possible they might rise again, throw off the yoke, and, in some unguarded moment, betray the citadel of my heart to the enemy. I saw, in the doctrine before

me, that it was my privilege to have these internal enemies destroyed — to have my heart so purified from the remains of depravity, and so filled with the perfect love of God, as completely to subdue all carnal affections, and sweetly incline every power of the soul to Christ. It was still further evident that I was not wholly sanctified. How could I be in a state of entire sanctification, when, as yet, I had asked only for pardon? The language of my heart had been, what the language of every penitent seeker is, "God be merciful to me a sinner, pardon my offences against thee, remove from my soul this burden of guilt, and save me from these fearful apprehensions of eternal wrath." So much I had desired, for so much I had earnestly prayed, and so much God had been pleased to grant me in answer to prayer. I had not yet asked for a clean heart, a right spirit, sanctification, and perfect love. My mind had been too much taken up with another view of the subject, to apprehend clearly this privilege. If we *must ask*, in order to receive; *seek*, in order to find; *knock*, that it may be opened unto us; is it not *convincingly evident* to all, who carefully compare their own consciousness and experience with the word of God, that entire sanctification is a work higher than regeneration, and *quite distinct* from it?

When this state of entire sanctification was held up before me, I desired to attain it. In the earnestness and sincerity of my heart, I asked the Lord to sanctify me wholly, cleanse me from all sin, and fill me with perfect love.

While I was agonizing in prayer for the blessing, something seemed to say to me, "Believe, and thou shalt receive;" "According to thy faith be it unto thee." I did believe, and received something which I had not received before. I thought then it was sanctification — the blessing of holiness, — and have had no occasion since to change my opinion. I was then a young convert — a month had not passed away since I made a profession of religion — no one around me professed to be sanctified, and only a few who thought favorably of the doctrine. There was then no "Guide to Holiness" to instruct me in the way. I was alone in the profession of the doctrine. For three months I went on my way rejoicing in the fulness of the blessing. I seemed to "dwell in the secret place of the Most High," and to "abide under the shadow of the Almighty."

But I must write, what I regret exceedingly that truth requires me to write, *I lost the blessing!* To me it was a *great loss*.

I did not lose it by neglecting to confess before men what I believed the Lord had done for my soul. I felt it my duty, while believing with my heart unto righteousness, with my mouth also to make confession unto salvation; and by grace I was enabled to bear the cross. I got into darkness and into doubt, and the enemy taking advantage of my ignorance of the subject, I think I lost it for the want of proper information. I did not voluntarily backslide. I still kept striving to serve the Lord.

But more than five years passed away before I ventured again by faith to claim the blessing. After obtaining it the second time, I lived in the enjoyment of it only about three months, and again lost it. Once or twice after that I thought I obtained the blessing, but kept it only a few weeks. The reader can see that I have been unfortunate. Time passed, and I was in the ministry, and called frequently to preach on the subject of holiness. I felt then, and feel now, that no man is properly prepared to preach on the subject who does not enjoy it. We may preach the theory, but the unction from above, the demonstration of experience, and the power, are wanting. For a few years last past, I have greatly desired the blessing, not only for its own sake, but as an essential qualification for greater usefulness in the ministry. Sometimes I have been in distress of soul for it. Many times I have come in sight of it, known where it was, known how to exercise faith in order to receive it, but did not dare to do it, lest I should lose it, as I had done so frequently before. I was willing to give up every thing, as I thought, to do or suffer any thing which the Lord might require, if I could only enjoy that great blessing which I had enjoyed and lost so many times. I knew I could not keep myself, had lost confidence in myself on this point, and feared that, on account of my weakness and unfaithfulness, God could not keep me. I knew God was faithful to his promises; but there was a condition to the promises which I must fulfil. I greatly feared that I could not, or rather should not, fulfil them. My feelings in regard to this matter cannot be described. No one can know them but those, if there are any, who have been in a similar situation. I would pray that God would strengthen me, enlighten, and encourage me to believe. I would ask, and then

plead before him this promise, "Ask and ye shall receive." Would seek, and then remind him of these words, "He that seeketh findeth." Sometimes I felt that these promises must either fail, or I should at length receive an answer to my thousand prayers. Then again I would think that I never should be able to claim the blessing, and would try to believe that sanctification and regeneration are the same thing, and all I need to do was to gradually and steadily grow in grace. I thought I was growing in grace daily. But still I knew, — I felt it deeply in my heart, — that there was something above what I possessed, call it by what name you please, and that something I desired; and till I had it, my spirit could not rest. Shall I say that I was in this condition for weeks? yes, for weeks, for months, for nearly two years, desiring, praying, and often with tears seeking for sanctification.

But now I can say that God is a God that *heareth*, that *answereth prayer*. For a while I doubted, but now I strongly believe that "every one that asketh receiveth, and he that seeketh findeth."

A little more than two months ago, at a camp meeting, I obtained that great blessing. From a sermon preached on the subject of holiness I saw clearly where I was, what I must do, and how I must seek the blessing. My mind was made up, and my faith began to strengthen. I went into the tent, and told the people just how I stood in regard to the subject of holiness. I made my confession, — bore the cross, for I found it a cross to tell my people that I did not enjoy holiness. God blessed me in doing it. I then resolved, that from that evening forth, I would, by God's help, live a holy man. My faith kept still increasing. I believed I should be sanctified wholly; I did not know when; I would leave that with God. I believed that God was able to do it then. I prayed according to my desires and my faith, and calmly and believingly waited for the blessing. In less than twenty-four hours it came; not like the mighty, rushing wind, nor the sudden rain, but like the gently falling dews of even. My soul was filled with peace, as my faith, with a trembling hand, took hold of Christ. At first very feeble, my faith has been increasing up to the present hour. I find that God is able to keep me from falling. Glory be to his name; it is all of free grace. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

I have written the above in the hope that, with the blessing of God, it may encourage some not to despair, but to hope on, and seek on, unto the end. God's promise *never fails*.

Nov. 14.

E. N.

For the Guide to Holiness.

TEMPTATIONS OF SOULS WHOLLY SANCTIFIED.

THE temptations which souls wholly sanctified come in contact with, seem to be of two kinds; or, in other words, they exist under circumstances which can be brought into two general classifications. We must leave out, of course, when speaking of pure hearts, that class of temptations which originate in sinful lusts, and which are, therefore, always successful in producing sinful actions, according to St. James, 1st Chap., 14th and 15th verses. We know that temptations, in their very meaning, pre-suppose intellectual perception, though, in some cases, the mental process may be so rapid that its subject hardly takes cognizance of it. But the tempting object may be brought before the mind when both body and mind are in a state of strong desire — desire that is right and good in itself, and which the offered object could satisfy, or promise to satisfy. At another time the same object may be brought before the mind of the same individual, but when there is little or no physical desire for it, or any thing of its kind. These are the two kinds of circumstances under which temptations make their address to the voluntary power.

For example. A Jew, who is prohibited by God the eating of swine's flesh, when in a state of extreme hunger, and having no other food ready to his hand, would feel the temptation to disobey God, and partake of the forbidden flesh, very differently from what he would had he a plenty of other food, or felt only a common degree of hunger. Again. A person in a debilitated state of body and mind, (for the two suffer together,) unable to bear any strong mental exercise, would feel the temptation to seek entertainment in trashy and frivolous reading, being in real want of easy reading, very differently from what he would when he could set his mind to work vigorously

on the solid material around him. Again. A person in feeble health, needy of ease and rest, or in any way suffering under a morbid action of the sympathetic nerves, would feel the temptation to impatience, under a weight of care, in the perplexity of business, or amid the ill-timed sports and clamorings of children, very differently from what the same person would in a different physical state. It is a matter of experience, that there are times when, though Satan may find nothing in us to give encouragement to his devices, some temptations seem to affect us more than the same ones do at other times. We then feel more troubled with them; and in the name of our Lord we make a stronger resistance, because we are under the necessity of doing so in order to hold fast our integrity.

I am compelled to think that the chief difference in our feelings at these different times is attributable to physical causes, though we may not see them at the time. A person under the physical impulse to talk very freely — an impulse resulting from certain tendencies of the blood, and a peculiar state of the nerves, independent of the topics of thoughts — would much more sensibly feel the temptation to speak more strongly, to speak not according to wisdom, than would the same one with a different state of blood and nerves. But we can see other reasons why we feel the power of temptation more at one time than at another, though Satan, all the while, may see attraction to himself in our hearts. Sometimes God may, for the trial of our faith and perseverance, withdraw from us, in a measure, that consciousness of a perfect shelter in himself which we at other times feel. And, indeed, Satan himself may make a stronger rally at the mind at one time than at another. But we are as sure of being kept from sin in one case as in another, since whatever may be our day, whether it be a day of one weakness or another in us, or of greater or less power with our tempter, there is grace promised equal to it, to be given as we seek for it. And it seems as if it would not take long for us to learn to seek the more earnestly for grace as we feel the greater pressure of temptation. When we fall, or slip at all, is when we stop to parley with the tempter, instead of looking directly and steadily to Christ until our minds are engrossed with contemplations of him as our Lord and Saviour. This exercise we shall always find to be the best of regulators to our wrong physical tendencies, as well as the best signal to Satan to depart. The temp-

tations of purified souls seem to be characterized by one peculiar mark, which distinguishes them from those that unholy or partially sanctified souls feel. Those of the former come in the appearance of a proposal to meet some *demand of their natures, or of society*; demands which, in themselves, are right and good. Those of the latter come of their own sinful lusts often; the first suggestion is made in some perverted passion or propensity, and then, though the will may resist, it resists but weakly, and soon falls in with the desires, being enthralled by them.

The holy man is tempted to feelings of anxiety about the future, for there has been laid, at the very bottom of his soul, a desire to prepare for the future. He is tempted to anger; for in his heart there is a voice crying for just dealing, and righteous treatment; and yet, in a certain case, it has not its answer, — he is wronged. He is tempted to wish for preferment and indiscriminate honors, for his Creator made him with a desire for esteem and approval, and if he is in the right way, he will have favor of those who are right themselves, and see things in their right light, and this is all he should wish. In all such cases as these, Satan would take what is right and good for a leader to what is wrong.

The love of order and regularity, he makes an occasion for tempting to petulance and uneasiness at the carelessness and disorderly movements of others. Curiosity, or the desire to know, furnishes an occasion for the temptation to desire to know those little affairs that can do us no good, but do us harm, by engrossing the mind to no purpose; and to know, too, those great plans which God has kept from our sight. The holy soul is tempted in all these cases to go into some excess or perversion in mental exercises; and not like the unsanctified one, tempted to unholy acts in the outset. The holy man does not find himself tempted to seek out modes by which to get revenge upon an offender; but Satan would push him forward from a feeling of disapproval, and a sense of injury, into revengeful feelings. He is not tempted to resort to scenes of mirth and hurtful pleasure, but he is tempted to gratify his mirthful feelings to a hurtful degree, just where he is.

We sometimes hear persons speak of having impulsive or instinctive temptations, which produce wrong action without time for thought. They act wrongly, they say, when their hearts do not feel

wrong. But this sort of action must be either the result of habit in such action, where the mental process has got to being so rapid that it is not noticed by the mind's eye, or it is really a physical imperfection, taken advantage of by Satan. Be it what it may, the soul may be delivered from it in applying to God through Christ, by prayer and fasting, no doubt.

If one were not to be condemned for such irregularity on any other ground, it would be on that of neglecting to get cured of that which gives an "appearance of evil." Who would not feel grieved, and mourn, for having spoken sharply, when a gentle word would have done better, though there was no wrong intention about it? Who would not be sorry for having given a severe, censorious *look*, even when a forbearing one would have been more appropriate to the occasion? Who would not prefer to have a kindly toned voice to having a loud and excited one, when a moderate one would best suit the case? What right heart can rest without securing to itself a *right expression* where there is possibility of gaining it? And is there any *impossibility* in such cases?

Will not God give power to his creatures to honor him in all their ways, when they devoutly seek to honor him?

Oct., 1850.

A STUDENT.

WHAT IS SCRIPTURAL HOLINESS?

BY REV. S. LUCKEY, D. D.

AMONG the witnesses of sanctification as a distinct state of Christian experience, I will next introduce Rev. J. Fletcher, whose testimony none will question. In this the reader will also have the collateral testimony of that excellent saint, Mrs. Hester Ann Rogers.

Of Mr. Fletcher's, we have the following account from himself:—

"The 12th of January, 1775, I received the sacrament, though my heart was as hard as flint. The following day I felt the tyranny of sin more than ever, and an uncommon coldness in all religious duties. I felt the burden of my corruptions heavier than ever; there was no rest in my flesh. I called upon the Lord, but with such

heaviness as made me fear it was labor lost. The more I prayed for victory over sin, the more I was conquered. Many a time did I take up the Bible to seek comfort, but not being able to read, I shut it again. The thoughts which generally engrossed my mind were these: I am undone. I have wandered from God more than ever. I have trampled under foot the frequent convictions which God was pleased to work in my heart. Instead of going straight to Christ, I have wasted my time in fighting against sin with the dim light of my reason, and the mere use of the means of grace; as if the means would do me good without the blessing and power of God. I fear my knowledge of Christ is only speculative, and does not reach the heart. *I never had faith*; and without faith it is impossible to please God. Therefore, all my thoughts, words, and works, however specious before men, are utterly sinful before God. And if I am not washed and renewed before I go hence, I am lost to all eternity.

4. "When I saw that all my endeavors availed nothing toward conquering sin, I almost gave up all hope, and resolved to sin on, and go to hell. But I remember there was a sort of sweetness even in the midst of these abominable thoughts. If I go to hell, said I, I will serve God there: and since I cannot be an instance of his mercy in heaven, I will be a monument of his justice in hell: and if I show forth his glory in one way or the other, I am content. But I soon recovered my ground. I thought *Christ died for ALL*, therefore he died for me. He died to pluck such sinners as I am, as brands out of the burning. And as I sincerely desire to be his, he will surely take me to himself—he will surely let me know, before I die, that he died for me, and will break asunder the chains wherewith I am bound. If he leave me for a little while in this dreadful state, it is only to show me the depth of misery he will draw me out of. I must then humble myself under his mighty hand, and he will lift me up in his appointed time. But then I thought, this, perhaps, may not be till my dying hour—and must I sin on till then? How can I do this? But I thought, again, my Saviour was about thirty-three years working out my salvation; let me wait for him as long, and then I may have some excuse for my impatience. Does God owe me anything? Is he bound to time and place? Do I deserve anything at his hands but damnation? I would here observe that anger, in particular, seemed to be one of the sins I could not overcome. So I

went on, sinning and repenting, and sinning; but still calling on God's mercy through Christ.

5. "I was now beat out of all my strongholds. I felt my helplessness, and lay at the feet of Christ. I cried, though *coldly*, yet I believe sincerely, 'Save me, Lord, as a brand snatched out of the fire; give me justifying faith in thy blood; cleanse me from my sins: for the devil will surely reign over me, until thou shalt take me into thy hand. I shall only be an instrument in his hand to work wickedness, until thou shalt stretch forth thine almighty arm, and save the lost creature by free unmerited grace.' I seldom went to private prayer, but this thought came into my mind: This may be the happy hour when thou wilt prevail with God; but still I was disappointed. I cried to God; but my heart was so hard that I feared it did not go with my lips. I strove, but it was so coldly that often I had fits of drowsiness, even in my prayers. When overcome with heaviness, I went to bed beseeching God to spare me till next day, that I might renew my wrestling with him till I should prevail.

6. "On Sunday the 19th, in the evening, I heard an excellent sermon on these words, 'Being justified by faith, we have peace with God, through our Lord Jesus Christ.' I heard it attentively, but my heart was not moved in the least; I was only still more convinced that I was an unbeliever, that I was not justified by faith, and that till I was, I should never have peace with God. The hymn after the sermon suited the subject; but I could not join in singing it. So I sat mourning, while others rejoiced in God their Saviour. I went home, still resolving to wrestle with the Lord like Jacob, till I should become a prevailing Israel.

"I begged of God the following day to show me the wickedness of my heart, and to fit me for his pardoning mercy. I besought him to increase my convictions, for I was afraid I did not *mourn* enough for my sins. But I found relief in Mr. Wesley's Journal, where I learned that we should not build on what we feel; but go to Christ with all our sins, and all our hardness of heart. On the 21st, I began to write part of what filled my heart, namely, a confession of my sins, misery and helplessness, together with a resolution to seek Christ, even unto death. But my business calling me away, I had no heart to resume the subject. In the evening I read the Scriptures, and found a sort of pleasure in seeing a picture of my wicked-

ness so exactly drawn in the third chapter of the Epistle to the Romans, and that of my condition in the seventh. And now I felt some hope that God would carry on in me the work he had begun.

"I often wished to be acquainted with some one who had been just in my state, and resolved to seek for one to whom I might unbosom my whole soul, and apply for advice. As I have heard that mourners sometimes found comfort in reading over any particular text of Scriptures they opened to, I opened the Bible once for that purpose; but found nothing that gave me comfort, and so I did it no more, for fear of tempting God.

7. "Thursday, my fast day, Satan beset me hard; I sinned, and grievously too. And now I almost gave up all hope. I mourned deeply, but with a heart as hard as ever. I was on the brink of despair, and continued, nevertheless, to fall into sin, as often as I was assaulted with temptation. But I must observe that all this while, that though I had a clear sense of my wickedness, and of what I deserved, and though I often thought that hell would be my portion, if God did not soon pity me, yet I was never much afraid of it. Whether this was owing to a secret hope lodged in my mind, or to hardness of heart, I know not; but I was continually crying out, 'What stupidity! I see myself hanging as by a thread over hell! and yet I am not afraid — but sin on! O what is man without the grace of God? a very devil in wickedness, though inferior to him in experience and power.' In the evening I went to a friend, and told him something of my present state; he endeavored to administer comfort, but did not suit my case; there is no peace to a sinner unless it comes from above. When we parted, he gave me some advice which suited my condition better; 'God,' said he, 'is merciful; God loves you; and if he deny you anything, it is for your good; and you deserve nothing at his hands; wait then patiently for him, and *never* give up your *hope*.' I went home resolved to follow his advice, though I should stay till death.

8 "I purposed to receive the Lord's Supper the following Sunday: I therefore returned to my room, and looked out a sacramental hymn. I learned it by heart, and prayed it over many times, sometimes with heaviness enough, at others with some devotion, intending to repeat it at the table. I then went to bed, commending myself to God with rather more hope and peace than I had felt for some time. But

Satan waked while I slept. I dreamed I had committed grievous and abominable sins; I awoke amazed and confounded, and rising with a detestation of the corruption of my senses and imagination, I fell upon my knees, and prayed with more faith and less wanderings than usual; and afterwards went about my business with an uncommon cheerfulness. It was not long before I was tempted by my besetting sin, but found myself a new creature. My soul was not even ruffled. I took not much notice of it at first; but having withstood two or three temptations, and feeling peace in my soul, through the whole of them, I began to think it was the Lord's doing. Afterward it was suggested to me that it was great presumption for such a sinner to hope for so great a mercy. However, I prayed I might not be permitted to fall into a delusion; but the more I prayed, the more I saw it was real. For though sin stirred all the day long, I always overcame it in the name of the Lord."

The following extracts will show the state of his mind, as he occasionally expressed to his friends, until he was brought into the enjoyment of perfect love. Thus, in a letter to Rev. Charles Wesley, some six years after the above record of his conversion, he says:

"I feel more and more, that I neither *abide* in Christ, nor Christ in me; nevertheless, I do not so feel it as to seek him without intermission. *O wretched man that I am, who shall deliver me from this heart of unbelief?* Blessed be God who has *promised* me this deliverance, through our Lord Jesus Christ!

"Again, a few weeks after, he writes to the same, 'I know not what to say to you of the state of my soul: I daily struggle in the slough of Despond, and I endeavor every day to climb the hill of difficulty. I need wisdom, mildness, and courage; and no man has less of them than I. O Jesus, my Saviour, draw me strongly to him who giveth wisdom to all who ask it, and upbraideth them not!'"

Again, the year following (August, 1762,) he writes to a friend as follows:—

"I have still trials of all sorts. First, spiritual ones. My heart is hard: I have not that contrition, that filial fear, that sweet, humble melting of heart before the Lord, which I consider as essential to spiritual Christianity." The account of his subsequent experience is taken from the diary of Mrs. Hester Ann Rogers. She says:—

"Leeds, Aug. 24, 1781.—That dear man of God, Mr. Fletcher,

came with Miss Bosanquet, (now Mrs. Fletcher,) to dine at Mr. Smith's in Park Row; and also to meet the select society. After dinner I took an opportunity to beg he would explain an expression he once used to Miss Loxdale in a letter, viz: 'That on all who are renewed in love, God bestows the gift of Prophecy.' He called for the Bible — read and sweetly explained the second chapter of Acts: observing, to prophecy, in the sense *he* meant, was to magnify God with the *new heart* of love, and the *new tongue* of praise, as they did, who, on the day of Pentecost, were filled with the Holy Ghost! — and he insisted that believers are now called to make the same confession, seeing we may all prove the same baptismal fire. He showed that the day of Pentecost was only the *opening* of the dispensation of the Holy Ghost, the great promise of the Father! And that the 'latter day glory,' which he believed was near at hand, should far *exceed* the first effusion of the Spirit. Therefore seeing *they* then bore witness to the grace of our Lord, so should we; and, like them, spread the flame of love! Then, after singing a hymn, he cried, — 'O to be filled with the Holy Ghost! I want to be filled! O my friends, let us wrestle for a more abundant outpouring of the Spirit!' To me he said, 'Come, my sister, will you covenant with me this day to pray for the *fulness of the Spirit*? Will you be a witness for Jesus?' — I answered with flowing tears, — 'In the strength of Jesus, I will.' He cried, 'Glory, glory, glory be to God! Lord, strengthen thy handmaid to keep this covenant even unto death.' He then said, — 'My dear brethren and sisters, God is here! I feel him in this place! But I would hide my face in the dust, because I have been ashamed to declare what he hath done for me! For years I have grieved his Spirit, — but I am deeply humbled: and he has again restored my soul! Last Wednesday he spoke to me by these words, "Reckon yourselves, therefore, to be dead indeed unto sin; but alive unto God, through Jesus Christ our Lord." I obeyed the voice of God: I now obey it; and tell you all, to the praise of his love, *I am freed from sin*! Yes, I rejoice to declare it, and to bear witness to the glory of his grace, that "I am dead unto sin, and alive unto God, through Jesus Christ," who is my Lord and King! I received this blessing four or five times before; but I lost it by not observing the order of God, who hath told us, "With the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation." But the enemy offered

his bait under various colors, to keep me from a public declaration of what my Lord had wrought.

“When I first received his grace, Satan bid me wait awhile, till I saw more of the *fruits*; I resolved to do so, but I soon began to doubt of the *witness*, which before I had felt in my heart; and was in a little time sensible I had lost both. A second time, after this salvation, (which I shame to confess,) I was kept from being a witness of my Lord, by that suggestion, “thou art a public character; the eyes of all are upon *thee*; and if, as before, by *any* means thou lose the blessing, it will be a dishonor to the doctrine of *heart holiness*, &c.” I held my peace, and again forfeited the gift of God! At another time I was prevailed upon to hide it by reasoning, — “How few, even of the children of God, will receive this testimony! Many of them supposing every transgression of the Adamic law is sin: and therefore if I profess to be free from sin, *all* these will give my profession the lie, because I am not free in *their* sense: I am not free from ignorance, mistakes, and various infirmities. I will therefore enjoy what God has wrought in me, but I will not say I am perfect in love.” Alas! I soon found again, — “He that hideth his Lord’s talent and improveth it not, from that unprofitable servant shall be taken away even that he hath.”

“Now, my brethren, you see my folly! I have confessed it in your presence, and now I resolve, before you all, to confess my Master! I will confess him to all the world! And I declare unto you, in the presence of God, the HOLY TRINITY, I am now “dead indeed unto sin.” I do not say, “I am crucified with Christ,” because some of our well meaning brethren say, “By *this* can only be meant a *gradual dying*,” — but I profess unto you, “I am dead unto sin, and alive unto God.” And remember, all this is “through Jesus Christ our Lord!” He is my PROPHET, PRIEST, and KING! My indwelling holiness! MY ALL IN ALL! I wait for the fulfilment of that prayer, — “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; and that they may be one, even as we are one.” O for that pure baptismal flame! O for the fulness of the dispensation of the Holy Ghost! Pray, pray, pray for this! This shall make us all of one heart and of one soul! Pray for *gifts*, for the gift of *utterance*: and confess your royal Master! A man without gifts, is like the king in disguise; he appears as a

subject only. You are *kings and priests unto God*; put on, therefore, your robes, and wear on your *garter*, HOLINESS TO THE LORD!

"A few days after this, I heard Mr. Fletcher preach from the same subject; which greatly encouraged and strengthened me. He invited all who felt the need of full redemption to believe *now* for this great salvation. He observed, — 'As when you reckon with your creditor, or with your host; and as, when you have paid all, you reckon yourself free; so, now reckon with God, — Jesus hath paid all: and he hath paid for thee! hath purchased *thy pardon* and *holiness*. Therefore, it is now God's command, — "Reckon thyself dead indeed unto sin;" and thou art alive unto God from this hour! O begin to reckon now! Fear not, — believe, believe, believe! And continue to believe every moment; so shalt thou continue free. For it is retained, as it is received, by faith *alone*. And whosoever thou art that perseveringly believest, it will be as a fire in thy bosom, and constrain thee to confess with thy mouth, thy LORD AND KING JESUS! And in spreading the sacred flame of love, thou shalt still be saved to the uttermost.'"

From the Evangelical Messenger.

WHY IS HOLINESS NOT MORE GENERALLY PREVAILING?

"HOLINESS (says the Psalmist) becometh thy house, O Lord, for ever." And the apostle Peter, holding up to believers the great and blessed salvation as it is in Christ Jesus, and the exceedingly precious things "which the angels desire to look into," requiring and encouraging them to go forward in the good work in which they are engaged, says: "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which has called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." And Paul, in Hebrews 12:14, says: "Follow peace with all men, and holiness, without which no man shall see the Lord." Thus a vast number of Scripture passages might be quoted to prove that God re-

quires us, and that it is our privilege, to be holy, and at the same time, that unless a man is holy, he is in a state unprepared to enter into the kingdom of heaven ; but the above may suffice.

That man must be holy in order to be prepared to see God in glory, is a matter generally admitted ; but in regard to the time and manner, when and how he is to become holy, there is a great difference in the sentiments even of professors of religion, which their actions, plainly show. Nevertheless, as we are not to be guided by the sentiments of men, though apparently great, but by the Word of Revelation, it is evident to the intelligent and enlightened mind, that, notwithstanding there are degrees in holiness, we have to attain this state in this world, before we exchange time for eternity, and in the manner prescribed to us by our Saviour and his apostles. As God requires us to be holy, it is his will that we shall be so *now*, and at the same time it pre-supposes that it is our privilege to become, and be, holy at the present time. It is contrary to the will of God, to be governed by any lust of the flesh, or to cherish even an evil thought. It is his will that we shall be filled with his love, and consequently be emptied of all sin — cleansed of inbred sin, the very remains of the carnal mind, and be holy in all manner of conversation.

In Christ Jesus all things are ready — and they are ready now. Paul says, “ Behold, now is the accepted time ; behold, now is the day of salvation.” And when the “ leper ” came to Jesus and worshipped him, saying, Lord, if thou wilt, thou canst make me clean, Jesus put forth his hand, and touched him, saying, I will ; be thou clean : and (not the next day, or even hour, but) immediately his leprosy was cleansed.” Hence, as it is the will of God, even our sanctification — as Christ is willing to cleanse us now — as he wants the whole heart, and to rule there without a rival ; how can any one neglect coming without being disobedient to the voice of the Holy Spirit, and consequently sinning against the Father of mercy ! “ How shall we escape, if we neglect so great salvation ! ” Jesus says : “ I am come that they might have life, and that they might have it more abundantly.” Again : “ If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples. As the Father has loved me, so have I loved you : continue ye in my love. If ye keep my commandments, ye shall abide in my

love ; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John's Gospel, 15 : 7-11.)

Whereas there is such a fulness, such unsearchable riches in Christ Jesus, and whosoever will may come and partake of this great salvation, why are there so many professors of the Christian religion living destitute and insensible thereof ? Whilst here and there such may be found as, from experience, are conscious of the blessed work of entire sanctification, as take a delight in conversing on the important subject, and manifest by their works that, by the grace from on high, they are determined to deny themselves and follow the meek and lowly Jesus ; is it not a fact which cannot be denied, that, comparing these characters with the great mass of professors, they are few ? Are there not many, though they stand as members of this or that Christian denomination — though they once repented, and experienced the forgiveness of their sins, and perhaps some of them were for a length of time earnestly engaged in "pressing toward the mark for the prize of the high calling of God in Christ Jesus," who are now entangled with the things of this world, deprived of the substance of religion, and, as a matter of course, in a cold and lifeless condition ! Without looking beyond the borders of our own church, are there not a number to be found, manifesting as much of the spirit of the world as many of their neighbors, who make no profession of experimental religion, in regard to accumulating wealth and laying up treasures on earth ! May we not behold a number who are conforming to the fashions, and many of the fooleries of this world, and are courting the friendship and applause of the carnal minded ? Yea, are there not many who take more delight in conversing on worldly and political subjects, than on the important subject of religion — who have hardly any taste to search the Scriptures, and read such publications as are intended and adapted to benefit their souls — who, if they do not altogether neglect secret prayer, perform that exercise without obtaining the blessing promised, or feeling the Lord precious to the inner man !

And why are all these things thus ? — why is the sanctifying fire not burning stronger upon the altar of our families and religious meetings ? — To be brief, why is there not more holiness prevailing ?

Various reasons might be adduced : but we shall, at this time, mention but one which, in our estimation, is the principal cause of this great lack of, and why there is in general not more striving after, entire sanctification : — and this is, the too great neglect of holding up the indispensably necessary doctrine of Christian perfection. It is true, upon the whole, they that will not seek, and accept of the great salvation as it is in Jesus, have to take the blame upon themselves ; because we are favored with good, and occasionally with some powerful preaching ; and here and there, there are still such as are bearing the banner of this glorious and soul reviving doctrine. But as a general thing, it is too seldom the case that this doctrine is held up in its full length. And, in our opinion, even some that are able to do it are keeping back too much. But why is the doctrine of entire sanctification not more at large proclaimed ? One reason, in all probability, is because whosoever preaches perfection, will meet with opposition, not only from non-professors, but likewise from many professors ; yes, those worldly-minded and fashionable would-be Christians will be stripped of their imagined religion, hence they cannot feel good ; and as they are under the dominion of Satan, as a matter of course, unless they yield to the truth, drop their weapons, and give their hearts to God, they are compelled to blow through the Devil's trumpet ; and if the man of God is not well armed, he will be apt to give way to this man-fearing spirit. But, thank God, whenever the whole truth is held forth, it will make its way through ; and all the upright will submit to it.

But there is another reason why this doctrine in question is not more generally proclaimed ; and this is, no doubt, the greatest. There are too many in the field of labor who (we shall give our sentiments relative to the matter) have themselves not as yet experienced the work — not reached the Canaan of perfect rest, are not striving after it in God's way — and as a natural result, they are incapable to recommend it to others, and to defend the cause in a proper manner. Christ says : "for out of the abundance of the heart the mouth speaketh." (Matt. 12 : 34.) And we do not hesitate to allege that that preacher who has attained, and enjoys, the blessing of entire sanctification, highly appreciates it, and feels it his duty to preach it. Love to God and the church constrains him to offer this great salvation to his fellow travellers, and it is food to his

own soul to be engaged in the glorious work. Even he who has, as yet, not attained this state of perfection, but enjoys the witness of his adoption into the family of God, being in the proper light in regard to the subject and a firm believer in the doctrine, and "strives lawfully" for the crown, cannot refrain from proclaiming it as far as his knowledge relative thereto extends. May the great Head of the Church give the alarm, and send sanctifying grace in copious showers upon the ministry; may preachers and editors feel the holy fire, pervading soul and body, and may we all out of the abundance of our hearts proclaim the good tidings of this full salvation! We may depend upon it, in order to build up the church here below — to dress and prepare the stones for the Temple above, where the sound of a hammer, &c., will not be heard, it is as necessary to preach entire sanctification, as any other point of doctrine.

In conclusion, we would humbly entreat, let us endeavor to do all *we can* to remove all hinderances, that the work of God may root deeper in the hearts of believers generally, and the church be not continually troubled with cold professors and backsliders. You, that have not attained the state in question, and are not earnestly, perseveringly and believingly striving after holiness of heart and life — perfect love — for God's sake be alarmed, and for the sake of your souls, and the souls of your fellow men, go to work; do not procrastinate, do not delay till to-morrow, but begin to-day, even *now*; read and study the Scriptures, and the sentiments and experience of such men as Wesley, Fletcher, Garretson, Bramwell, Carvosso, Albright, Miller, &c. &c.; closely observe all your actions; examine the very intents of your heart; spend much time in secret prayer; endeavor to approach the throne of grace in profound humility; part with every idol, and let Christ empty your heart from all the remains of the carnal mind, and take full possession thereof, reigning there without a rival; try to breathe the spirit of prayer at all times; exercise faith in the efficacy of the precious blood of Jesus Christ; strive zealously and manfully; do not be discouraged, but look for the blessing; go into it with your whole heart, and expect it every hour, yea, *now*; if you desire and seek it, it is yours. And if you are in possession of it, try to walk constantly by faith in the merits of Jesus, and live from moment to moment. When once the ministry is holy, *then*, generally speaking, we shall have a holy membership.

THE
GUIDE
TO
HOLINESS.

REV. D. S. KING, EDITOR.

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THE
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CITY OF LONDON
FROM THE
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TO THE
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THE GUIDE TO HOLINESS.

For the Guide to Holiness.

SAMUEL HICK — THE VILLAGE BLACKSMITH.

BY REV. DANIEL WISE.

THE name of SAMUEL HICK is very widely known throughout the extensive communion of Methodism — it has almost become a household word — and it will in all probability go down to far posterity. Why is this? He was only a hard working honest mechanic, obscurely born and humbly bred. His education was next to nothing, his manners were rude, and at times repulsive: his talents were inferior, his mind was illogical, untrained and erratic. In a word, with the exception of a high degree of energy, we look in vain for those elements of character which usually confer distinction and fame upon mankind. Why, then, we ask again, has he a so widely spread posthumous fame? Why has his name been snatched from the oblivion of the grave, and enbalméd in the memories of so large a portion of the Church of God?

I answer simply and emphatically, because he was a HOLY MAN. The same fact that lifted Elijah the Tishbite from his obscure home in the mountains of Gilead to the pinnacle of prophetic greatness, raised Samuel Hick from the obscurity of his blacksmith's shop to a niche of renown in the temple of God — they both "*stood before the Lord*," and they were wholly devoted to the divine will.

Mr. Hick was born at Aberford, (Eng.) Sept. 20, 1758. His parents, though industrious, were poor and could not confer upon their son the blessing of a good education. Nevertheless, though

reared in ignorance, he did not fall into any of the social vices. During his youth he occasionally heard Mr. Wesley, Mr. Burdsall and other Wesleyan preachers, whose labors made strong impressions on his mind. On arriving at maturity, he commenced his humble business of blacksmith, in the village of Mickfield. His next important step in life was his marriage. And to this succeeded the greater event of his conversion. A vision of the night disturbed his sleep. His deceased mother-in-law stood before him in his dream and warned him to flee from the wrath to come. Starting from his slumbers he hurried to his knees, and there in the darkness of the night raised his cry for mercy and salvation. God heard him and he soon arose rejoicing in the possession of the Gospel salvation. His conversion was clear, his evidence of acceptance clear and satisfactory, and consequently its fruit soon appeared in his earnest personal efforts for the conversion of sinners — efforts, which to him appeared as necessary to the maintenance of divine love in his soul, as were his daily toils to his physical support. He now joined the Wesleyan Society, and after living in a state of justification a few years, during a great and extraordinary work of God, which was manifested through a large part of Yorkshire, the subject of holiness was earnestly pressed upon his attention. He saw his need of a pure heart, he discovered his high privilege in the precious promises of God, and determined with all the vigor of his simple and unsophisticated nature, to seize the holy gift. His mind paused not to perplex itself by doubtful reasonings and polemical casuistics. He saw only the immutable promise of a God who cannot lie, and never questioning the fulfilment of that promise to himself, he set about the work of seeking its realization.

One cannot help admiring the characteristic energy with which he entered upon the duty. After laboring one night in a revival meeting, which was held in a lonely barn, he went home. But his heart was stirring with inexpressible desires. Instead of listening to the weary flesh, which inclined him to repose, he returned late at night to the solitary barn. Scarcely had he composed himself to the act of prayer, before, from a distant corner of the barn, a voice burst forth in an agonizing cry for a pure heart. The deep midnight shade prevented him from seeing his companion, but the voice was unmistak-

ble. It was a collier, known as "praying George"—a kindred spirit.

Mr. Hick soon responded to the collier, and in the unity of faith and prayer they continued their supplications until near the break of day. But though sweetly blessed, the gift was not grasped by Samuel, and he returned home so physically weakened he could not walk upright. But he would not give up his object. Fixed, and resolved to succeed, he sought his closet, and there he wept, and prayed, and struggled. All that day and all the succeeding night he continued in prayer, until at about 8 o'clock in the evening, while kneeling upon the very spot where God had previously given him justification, he received the full salvation. He retained this high and holy gift, with scarcely a cloud to dim its brightness, until his death, a period of thirty years.

From this time he began to exercise his gifts as a local preacher with singular success. Every thing in the man—his physical awkwardness, his mental eccentricities, the total absence of logical ability—tended to bar his way to success, if considered apart from the religious power which rested upon him. But his sincerity was so obvious, his simplicity was so inimitable, his pathos so deep and subduing, his earnestness so irresistible, his moral power so overwhelming, that his very defects became instruments of power; or more properly speaking, they served to attract public attention, and thus brought his hearers under the power of his sanctified spirit and of the truth. It was thus that many were led to Christ by his labors, and he stood as a rare plant in the church of God, shedding a delicious perfume over a large portion of the Wesleyan Connection.

His death, which took place Nov. 9, 1829, was a triumph. His faith, always strong and clear, now looked with undimmed eye through the veil. There, it saw the things of heaven with a distinctness and certainty far transcending all the effects produced on the consciousness by the physical organ of vision. And it was *his* heaven, too, that he saw. The home to which *he* was approaching. Hence the words, "Peace, joy, love," gave expression to his ecstatic inward bliss; and without misgiving or hesitancy, at the bidding of his Creator he burst the doors of his earthly habitation, and soared on swift wing to the bosom of Christ. A fitting end for a holy life!

Two peculiarities of the village blacksmith deserve notice. First,

the honest simplicity with which he pursued his religious privileges. His heart, bent on being right, saw in the Gospel of Christ nothing but real blessings to be really enjoyed. Hence, with him, to see a privilege was to seek it, to possess it. Happy quality! How many only see privileges merely to talk of and to admire, but do not seek and win them. Such remain cold, stupid, stunted, useless members of the church, ever saying, "I go, sir," but go not.

Second, the *energy* with which he contended for his privileges. He seemed to have no conception of failure, no idea of giving up in despair. His seeking was a resolution to obtain. And how fixedly he pursued after his blessings. Abraham like, he would not let his Maker go without granting him what he sought. Only think of thirty-two consecutive hours spent in struggling for the blessing of holiness! Ah, reader! how many who desire and fail to enter in, may here read the cause of their failure. They do not persevere. Brief struggles they vainly give; forgetting that "this kind goeth not out but by prayer and fasting." Not that long struggles are necessary, for faith is the grand and sole condition, but true faith can operate only in a soul that loves God's gift sufficiently to make any struggle or sacrifice which God may require. May the reader employ an honest simplicity, and a persevering energy, like those of Samuel Hick, and meet with like success.

FALL RIVER, Nov., 1850.

COWPER'S VIEW OF DEATH.

"I HAVE not time to add more," says Cowper the poet, in a letter, "except just to add, that if I am ever enabled to look forward with comfort, which I thank God is sometimes the case with me, I do not take my view of it from the top of my own works and deservings, though God is witness that the labor of my life is to keep a conscience void of offence towards him. Death is always formidable to me, except when I see him disarmed of his sting, by having sheathed it in the body of Jesus Christ."

For the Guide to Holiness.

GREGORY JASPER.

THE experience of Gregory Jasper, some account of whose life was published by Mr. Wesley, is interesting and instructive. He gave his property away, and lived in poverty and great retirement from the world — though he was accessible to those who came to him to converse on religious subjects. Some of his interviews and conversations are related by his biographer.

At one time a number of persons met at his solitary hut, and the conversation turned upon helps in prayer. One said, that the best help which he could find was *music*; and that he never found so much sweetness and peace in prayer, as when he was within the hearing of musical sounds. Another said that the best help to prayer was praying in *company*. It was much easier to pray with others than to pray alone. Jasper said nothing. But one of his friends asked him, after the others were gone, why he did not give his opinions. He replied that he did not wish to express an opinion, which would imply a disapproval or condemnation of their views. What might not be necessary for others, might be necessary for them. The helps of which they spoke were a sort of staff to them; and if he were to take away the staff, they would not walk at all.

On another occasion, some persons who visited him, asked him what they should do to please God. He generally answered in a few words, and on this occasion he only said: "Do what you do now *out of love to God*, and it will be sufficient." And in accordance with this view, he often said to men of business, literary men, judges of courts, and the like, "Only change your intention, your motive of action, and you will do well enough." At a certain time a person asked of him a rule on method of prayer. He gave him this answer in writing: "Jesus Christ, our Lord, is an admirable master, who can instruct you how to pray, and all prayer is included in his prayer; but that you may not complain that I refuse your request, I will tell you, you need only to say these few words — *O Lord, my God, enlighten my soul that I may know thee, and that I may love thee with my whole heart.*"

His biographer relates of him, that he was not anxious about the

issues of things ; leaving every thing with God without care. It was not his custom to lay out great designs or plans of action beforehand, not even in connection with the service of God and his neighbor. His idea was, that we should give ourselves to God in the duties of the present *moment*, and in devotedness and simplicity follow the leadings of Providence as they open before him.

And in accordance with this view, he was not in the habit of premeditating beforehand what he should say. He says of a certain one, obviously referring to himself, that on a certain occasion he took much time in carefully preparing beforehand the remarks which he designed to utter ; but Providence so ordered things, that he had *no opportunity to say them*. "This," he says, "taught him not to spend time so uselessly, but to trust in God, who will not fail to give help in time of need."

A. B.

For the Guide to Holiness.

THOU CHIDEST, BUT THOU DOST NOT KNOW.

Written on the suggestion of a friend, that those who have labored long in the cause of Christ should rest, and let others work.

THOU chidest, but thou dost not know
How fixed the purpose of that mind,
Which, having strength in God, can throw
All earthly aims and plans behind.

'Tis true, thy hand would wipe the tear,
And spread the pillow for my brow ;
But oh, believe me : 'tis not here
That rest doth come ; it is not *now*.

May heaven reward thee ! But in vain
Shall human voice, though sweet as thine,
The purpose of the heart restrain,
Which listens to a voice divine.

U.

From the Texas Wesleyan Banner.

S A N C T I F I C A T I O N .

BROTHER RICHARDSON:—If you should think the following remarks worthy of a place in the Banner, they are at your service. Perhaps I had better give my reason for making the communication. Not long since, I heard a minister from the pulpit declare that he did not believe in the doctrine of sanctification; and a friend informed me that another minister of some standing in the same church, said the doctrine was not taught in the Bible. As I had preached the doctrine, and as it is, I am glad to say, believed and taught by our church, I felt it my duty to make some further remarks on the subject. In this it may be thought by some that I am wrong. In answer to this, I observe, that I could do no other, as an honest man, than communicate what I believed to be the truth. It is a false liberality to acquiesce with every man's opinion, to fall in with every man's scheme, to trifle with error, or imagine there is no difference between one sentiment and another; yet, notwithstanding this declaration, I trust the features of bigotry are not easily discernable in the quotation I have made, for the reason of my belief; and that while I have endeavored to carry the torch of *Truth* in my hand, I have not forgotten to walk in the path of candor, and as such, I thought I might quote a few plain passages from the Word of God, on the subject, without giving offence to any one that believes in the Bible.

Sanctification, as I understand it, is a work of grace wrought in the heart by the Spirit of God; it is the progressive conformity of the heart and life to the will of God; and for this belief I refer you to 1 Thess., 5: 23: "And the very God of peace sanctify you wholly; and I pray *God* your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." It includes both dying to sin, and living in holiness. 1 Pet., 2: 24—"Who his own self bore our sins in his own body on the tree, that we, being dead to sin, we should live unto righteousness; by whose stripes ye were healed." In its nature it is a divine work. Titus, 3: 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. 1 Pet., 1: 2. Elect according to the foreknowledge

of *God* the Father, through the sanctification of the spirit unto obedience, and sprinkling of the blood of Jesus Christ: grace unto you and peace be multiplied. It is both instantancous and progressive, as appears from *Psa.* 51: 2, 10. *Ezek.* 36: 25, 26. *Job* 17: 9. The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger. *Prov.* 4: 18. But the path of the just is as the shining light, that shineth more and more unto the perfect day. It is an internal work. *Eph.* 4: 23. And be renewed in the spirit of your mind. A work always visible in its effects. *Acts* 11: 23. Who, when he came and had seen the grace of *God*, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord. 24. For he was a good man, and full of the Holy Ghost, and of faith, and much people was added unto the Lord. *Rom.* 7: 4. A work necessary to our peace, usefulness and eternal happiness. *Rom.* 6: 20, 22. But now being made free from sin, and become servants to *God*, ye have your fruit unto holiness, and the end everlasting life. *Eph.* 5: 26, 27. That he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. *Heb.* 12: 14. Follow peace with all men, and holiness, without which no man shall see the Lord. Its evidences are freedom from sin. *Rom.* 6: 2, 6, 18. *God* forbid; how shall we, that are dead to sin, live any longer therein? Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Being then made free from sin, ye became the servants of righteousness. It embraces the love and practice of holiness. *Job* 42: 5, 6. *Eph.* 3: 8. Unto me, who am less than the least of all the saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. It is deadness to the world. *Gal.* 6: 14. But *God* forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Patient submission to the will of *God*, under afflictions. *Job* 2: 10. But he said unto her, Thou speakest as one of the foolish women speakest; what! shall we receive good at the hand of *God*, and shall we not receive evil? In all this did not *Job* sin with his lips. *Psa.* 39: 9. I was dumb, I opened not my mouth; because thou didst it. It embraces grow-

ing desires after Heaven. 2 Cor., 5 : 4, 8. For we that are in this tabernacle do groan, being burdened ; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Phil. 1 : 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better. These are a few of the passages found in the Bible, with hundreds more equally as strong, that might be adduced ! In conclusion, I will set forth what I conceive to be the Bible doctrine of sanctification and Christian perfection, as believed and preached by the Methodist church. The new birth is not sanctification. Sanctification is a progressive work. It begins in the very moment of regeneration. The new birth is the gate, the entrance into. Wesley says : " When we are born again, then our sanctification, our inward and outward holiness begins ; and thenceforward we are gradually to grow up in him who is our head." Our moral nature is to be developed as our physical nature is developed, in passing from infancy into manhood. This progressive work continues, if we are faithful, until we attain to the full stature of the Christian ; then it ultimates in " Christian perfection : " regeneration is sanctification *begun* ; perfection is sanctification *complete*. Hence the term, " unto sanctification," and " perfection," are used to signify the same spiritual state. Of this blessed state, Mr. Fletcher says, " we mean nothing but the cluster and maturity of the graces which compose the Christian character in the church militant." In other words, Christian perfection is a spiritual constellation, made up of these gracious stars, perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for our visible enemies, as well as for our earthly relations ; and above all, perfect love for our invisible *God*, through the explicit knowledge of our mediator, Jesus Christ. And as this last star is always accompanied by all the others, as Jupiter is by his satellites, we frequently use, as St. John phrases it, " perfect love, instead of the word perfection."

Yours, truly, in Christ Jesus,

JOHN HAYNIE.

LIVE OAK COTTAGE, Oct. 23, 1850.

For the Guide to Holiness.

THE INCONSISTENCY OF PROFESSORS OF RELIGION ATTENDING PLACES OF PUBLIC AMUSEMENT.

CHRISTIANITY has drawn the lines and defined the boundaries of a moral character and religious bearing which are pre-eminently its own.

Christianity is an original conception — a grand system of heaven-suggested ideas — characterized by infinite wisdom, it covers in the plan of its provisions man's entire wants and the sum of human happiness. It is the eternal basis of all moral responsibility, and is the divinely accredited criterion by which our character and conduct are judged here and will be at the day of final accounts.

Christianity in its principles is a mighty moral world which has God for its centre, whose nature diffused every where is the element in which his children live and move and have their being. That nature is love, and he that dwells in love, dwells in God, and God in him. Christianity thus overcomes our depravities, removes the stains our transgressions have made, and elevates us into its own element, which in a softened and less intense degree is the element of heaven. All that we shall be does not yet appear, but this we know, that a stainless purity — an intense holiness — a vast knowledge of all that may be known — a bliss beyond all measure or bound, and an extending and eternal weight of glory, will characterize the bright galaxy of happy immortals that in myriad hosts will crowd the heavenly family.

Christianity has been made to occupy the midway passage between Time and Eternity and Heaven and Earth — removed so far from earth as not to endanger its purity by contact, and yet is in such close proximity as to be within the reach of every one. With all its effulgence and light it is but the shadow of heaven *in appearance*. It is the exact emblem, and at the same time possesses, in an embryo state, much of the elemental character of heaven. In order then to a happy immortality, we must unqualifiedly renounce this sin-ruined world and enter the strait and narrow way prescribed by our great Teacher, and become thoroughly imbued with all the principles and elements of his holy religion.

A character formed after the model of Christianity is formed for

heaven. The Christian's *character* here qualifies him for a *place* in that land called emphatically the "land of uprightness." His pure and elevated nature could find no other than an immortal destiny. Already he stands in the portico of that temple whose perpetual light is the Lord God and the Lamb. He walks the high way of holiness and abides beneath the shadow of the wing of the Almighty. All men see by his deportment that he is not of the world. Separated and set apart, he stands pledged for God and immortality. The uprightness and consistency—the beauty and loveliness of his character—faithful as the needle to the pole—point to his coming destiny. Truth and holiness are loved for their own sake, and always bring a present reward.

Being dead to sin—of all kinds and degrees—of all colors and glosses—and to the world with all its pomp and parade, glitter and show—it is impossible that he should live any longer therein. These worthless vanities presented to this new born son of Heaven, pall upon his taste, and are turned from in disgust, as objects unworthy the dignity of his character and in no way connected with his high and sacred calling. With subdued triumph he exclaims, "God forbid that I should glory save in the cross of our Lord Jesus Christ." And after having, with a mighty sweep of thought, scanned creation through, he stops and inquires, "Whom have I in heaven but thee, and there is none on the earth that I desire beside thee." "One thing have I desired of the Lord, and that will I seek after; that I may dwell in the house of the Lord and behold the beauty of the Lord in his temple." These are the longings and this is the language of that life which is hid with Christ in God. Prominent above every thing and most beautiful to behold, are those properties which are ever stretching their undying energies for immortality. This coming triumph being connected with present attainments, his entire nature bends all its wishes and pleasures, and ambitious desires, to the height of Christian attainment below. Unsearchable riches in Christ, yet unexperienced, and fields of loveliness stretching out before him unexplored, urge and invite him by all that is terrible and glorious in eternity, to press forward, nor turn his eye from the inheritance of the saints in light.

Let us now for a moment leave the Christian's elevated position, and take our stand where we can witness the *exercises*, listen to the *conversation*, and try the *moral atmosphere*, that prevail at the

cotillon party, the *card circle*, the *theatre* and the place called the *circus*, where men and beasts "in close concord joined" take a part; and only a glance will satisfy us that attendance upon these and other like places of amusement is at the forfeiture of all claims to Christian character. Bearing so palpably the marks of folly and so debasing in their tendency, these things must be situated within the boundaries of the powers of darkness. As a body, the Church should ever shudder at their touch. There is no fellowship between Christ and Belial, and no concord between light and darkness; and it is not possible that our Christianity should give the least countenance to the vanities and extravagances that disgrace and degrade our species. As these amusements generally secure the attention of the irreligious, and throw out their fascinating charms to lure the pious from the path of life, they must be prominent among the things of the world the Saviour and the Apostles so severely condemn.

"Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him."

"Know ye not," inquires the Apostle, "that the friendship of the world is enmity against God;" and the crime of spiritual debauchery is fastened upon that professor of religion who gives his affections to the world, and goes away in pursuit of its pleasures.

But this sin is only one of the endless tribe he admits into his heart, and to whom he gives up its sanctuary, when he consents to indulge in worldly amusement.

He must lay aside the plain, but dignified apparel of the Christian, and appear in the vain tinsel and flirting gewgaws and artificial ornaments that the world demands of its votaries.

He must throw away and murder time, and use it for an instrument for the purposes of his folly, if not downright vice.

He must take part in much conversation that dissipates the mind, banishes the spirit of prayer, unfits the mind for personal recollection, saps the foundation of all devotion, and banishes God from the heart.

He must engage in excesses that in themselves are foolish, hurtful and degrading.

He contracts habits difficult to be broken up, and forms a character that hardly admits of amendment.

A distaste for the deeply pious is created, and he selects for his

associates, in their stead, the vain flirt, the rude worldling, and perhaps the openly profligate and abandoned sinner.

He places himself below and beyond the influence of the means of grace, and the ministry of the Word is lost upon him.

If for appearance sake, or through any other motive, he retains his position in the church, he is a mere hanger-on — an incubus — a dead weight — a mere thing.

The influence which, by position or otherwise, he may exert over others, will be that of a moral pestilence.

And finally, by pursuing this course, he wholly abandons the principles of Christianity, and thereby becomes disfranchised of his right to the heaven it reveals and offers to the obedient.

The inconsistency of his course may now be easily understood.

It is inconsistent with his knowledge. A reason the most obtuse, and a knowledge of Scripture the most limited, can but prescribe a better way, and this worthless pleasure must be deliberately preferred to substantial good.

It is inconsistent with a good conscience. Conscience, that “God in man,” must first be violated, and finally its voice entirely silenced.

It is not consistent with his happiness. He comes from the place of sinful resort with a spirit as dreary as the desert waste. The comforts of religion departed with the aggrieved spirit, and those of his amusements have died with the hour that gave them birth.

He does violence to his honor. He stood a candidate for immortality, solemnly sworn and pledged to God and his service. How must angels pity, and devils indulge their malignant jeer, and the wronged church bleed over his aberrations from virtue and his forfeiture of heaven.

His course is inconsistent with a religious influence. The light that was in him has become darkness. No confidence has he to point the world to a cross on which he has turned his back, and he has no heart to recommend to others a religion which he has himself abandoned.

He vainly tries to mingle darkness with light, truth with error, and glory with shame. See him come from the licentious fumes of the theatre, or the jubilations of the circus, or cotillon party, to the sanctuary of the most High, to engage in prayer and praise, or approach the sacrament of the Lord’s Supper; and as you see him

touch those emblems of the Saviour's body and blood, pray that the earth do not open her jaws and swallow him up, as it did Korah and his company.

Finally, his life and profession are an inexplicable paradox. He professes repentance, faith, love, devotion, and a hope of a glorious immortality. His life is one of open transgression, unbelief, spiritual death, dissipation of soul, and he is without God, and without hope.

H. H. MOORE.

ASHVILLE, Oct. 29, 1850.

For the Guide to Holiness.

A SABBATH IN SUMMER.

On this peaceful Sabbath morn,
So holy, calm and still ;
When sunlight glitters in the wood,
And shines upon the hill ;
When birds with rippling melody,
With music flood the air,
And Nature, from her hushed repose,
Looks up to God in prayer ;

I love, on such a morn as this,
To calm each random thought ;
To muse on all the blessedness
With which our lives are fraught ;
To gather all the glittering hopes,
The blessings, prayers, and tears ;
That chain of mercies God extends
Through every passing year ;

To muse in prayerful solitude,
On the joys which earth hath given ;
And call to mind the better joys
Awaiting us in Heaven ;

To think of Christ, that Friend divine,
 Our Counsellor, our Guide !
 Our Rock, our Fortress — Saviour — Shield ;
 The God — the Man who died !

Such thoughts, like holy incense rise,
 Upon a morn like this ;
 When Nature seems to call on all,
 To attune their hearts to bliss.
 'T was heavenly wisdom gave to man
 One day of rest in seven ;
 A day of prayer, of thought, of praise —
 To turn our hearts to heaven.

POMFRET, CONN.

NILLA.

LETTER TO A FRIEND ON THE HAPPINESS OF HEAVEN.

BY DR. BANGS.

Beholding the glory of God a principal source of happiness — Negative character of enjoyment — No pain, &c. — Wicked cease from troubling — Positive character of it — Fulness of joy — Recognize each other — Proved from Tupper — The author anticipates the pleasure of recognizing his friends — Poetry — This pleasure shall never end — Increase of knowledge another source of enjoyment — This evident to those who taste the pleasure of knowledge — Saints shall raise the highest notes of praise — Angels unite with them in songs of praise — Concludes with poetry by Charles Wesley.

MY DEAR FRIEND : — No doubt that one portion of the enjoyment of the saints in heaven will consist in the glory which they shall inherit as a reward of their good works. But this is not all, and by no means the principal part of their happiness. Its principal source will, doubtless, be in beholding the glory of God as manifested in Christ Jesus, — for then, and there, they shall "see Him as He is." We now "see through a glass, darkly, but then face to face ; now we know in part, but then shall we know even as we are known." Those mysterious workings of Divine providence which we could not comprehend in this world ; the reasons and ends of God's dispensations,

which were often hidden from our view ; and all those deep designs into which we could not penetrate with our limited perceptions, shall be fully unfolded, explained, and made plain to us when we get home to glory.

One part of the happiness of the heavenly world will be of a negative character. There will be "no pain, nor sickness, nor death ;" there "shall be no night there ; nor shall they have any need of the sun, for the Lord God and the Lamb shall be the light" of that holy temple. The power and goodness of God shall forever have removed, through the process of the grave and the resurrection, —having first, in this life, purified their souls from the pollution of sin — all the causes of sickness, pain, and death ; they shall never be permitted to infect that holy atmosphere, or to seize upon those raised and immortal bodies which will inhabit the New Jerusalem ; and the glory of God will shine so resplendently as to banish all moral and natural darkness from that holy place of

"Angels and of God."

So our poet teaches us to sing in that admirable hymn, which seems to have been composed with a bright anticipation of a joyful entrance into that heavenly world where all is light and peace. Surely his soul must have expanded with a full and delightful view of the superlative happiness which awaited him on his release from the bondage in which he was held in this life, when he penned those words of poetic melody and rapturous delight. Hear him, my dear friend, while he depicts in glowing colors, and in numbers so sweet and smooth as to charm the dulcet ears of even angels themselves, those ecstasies in which the saints shall participate at the right hand of God :—

"No need of the sun in that day
Which never is follow'd by night,
Where Jesus's beauties display
A pure and a permanent light:
The Lamb is their Light and their Sun,
And, lo! by reflection they shine;
With Jesus ineffably one,
And bright in effulgence divine."

In the present life the righteous are often annoyed with the conduct of the wicked, with a tempting devil, and with the allure-

ments of a vain and deceitful world. But there "the wicked cease from troubling;" the devil shall have been "cast into the lake of fire;" and all vanity and deceit shall be forever separated from those "new heavens and new earth." These, with a thousand other nameless evils which "flesh is heir to," shall be forever banished from our sight, being excluded from the New Jerusalem.

How beautifully is this all expressed in the following words of the poet!—

"Our mourning is all at an end,
When, raised by the life-giving Word,
We see the new city descend,
Adorn'd as a bride for her Lord:
The city so holy and clean,
No sorrow can breathe in the air;
No gloom of affliction or sin;
No shadow of evil is there."

But their enjoyment shall not be merely of a negative character. They shall have "fulness of joy, for at His right hand there are pleasures for ever more." As I have already said, there is the pleasure of beholding God "without a dimming veil between," of being assimilated into the likeness of Jesus Christ, and participating in all the joys of the upper world—all those joys arising from perfect health of body and mind—a perfect supply of all our wants, and perfect union with all the redeemed of the Lord, and a never ending felicity in the beatitudes of heaven.

But shall we recognize each other in heaven? Undoubtedly we shall. Is not this fully implied in those words of the Saviour, Luke xiii, 28, "When ye shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out?" For if those who are summoned to the judgment-seat to be condemned are permitted to recognize those holy men of God, Abraham, Isaac, and Jacob, and all the holy prophets, surely those associated with them in the kingdom of God will know them personally, and be able to distinguish one from the other. Yes: then "shall we know even as we are known;" and one part of our joy shall consist in the renewal of that holy fellowship which we enjoyed on earth, and recounting together those facts of Divine love which brought us safely through our trials, and made us "more than

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conquerors, through him that loved us." How just and true, then, as well as exhilarating, are the words of the poet, when he says:—

"I yearn for realms where fancy shall be filled, and the ecstasies of freedom shall be felt,

And the soul reign gloriously, risen to its royal destinies.

I look to *recognize again* through the beautiful mask of their perfection

The *dear familiar faces* I have *somewhere loved on earth*.

I long to *talk with grateful tongue* of storms and perils past,

And praise the mighty Pilot that hath steered us through the rapids.

He shall be the form of it all; the very heart of gladness:

My soul is athirst for God—for God in man!"

These sentiments perfectly accord with the feelings and desires of every sanctified soul. All such feel that union one with another which makes them desire each other's society, and they delight even now to converse one with another, to mingle their souls together in mutual acts of kindness. And surely they would be deprived of one source of the purest enjoyment in the heavenly world, were they denied the privilege of recognizing each other there, of conversing together, and hailing one another blessed forever more. Hence those "dear, familiar faces," as the poet expresses it, will be recognized again when they meet on that eternal shore, and they shall more sweetly than ever interlock their affections, intermingle their souls, and interchange their sentiments of love and friendship, recount those mutual sorrows, afflictions, and trials, through which they had passed in this world, and all shall unite together in "praise to the mighty Pilot," in ascribing "honor and glory, power and dominion, to Him that sitteth upon the throne, and unto the Lamb, for ever."

Allowing that the saints in heaven have a personal existence, as they unquestionably have, and especially at the resurrection have an identity of bodily appearance, I can see no possible reason why those who were acquainted with each other in this world, should not recognize each other in that; and thus heighten each other's enjoyment by mutual recognitions, mutual congratulations, and mutual interchanges of love for love, and joy for joy—with a perpetual round of mutual pleasure, arising from the eternal sunshine of God's smiling countenance, beaming upon them in the face of Jesus Christ. There parents will salute their children, husbands their wives, one friend will hail his other friend, and ministers will meet their flocks; while those who have been peculiarly blessed under their ministry,

and who have been endeared to them by a thousand acts of kindness, and tender offices of friendship, will clasp each other in the arms with inexpressible delight, while they all bow together, and sing:—

“More than conquerors at last,
Here we* find our trials o’er;
We have all our suff’rings past,
Hunger now and thirst no more.
No excessive heat we feel
From the sun’s directer ray;
In a holier clime we dwell,
Region of eternal day.”

I certainly look forward with a delightful anticipation to that day when I shall have the unspeakable pleasure of hailing the numerous friends with whom I have been associated in the bonds of Christian fellowship—some of whom were converted under my ministry; and they and others were often strengthened and comforted by the words God enabled me to speak—and comfort myself with the contemplation of spending an eternity with them in the paradise of God! This pleasant thought softens the bed of affliction, fills the heart with rapture, alleviates the pain of parting with those here in whose society I have often taken such exquisite delight. And therefore I comfort myself with the pleasing expectation of a re-union with those from whom I shall never—no, never be severed! Did not the poet feel something of this, when he penned those well-known, often-repeated, and often-sung—and sung too by holy souls with rapturous delight—words, which I give with the more pleasure, because I know that you, my dear friend, dwell upon them with a pleasing anticipation of one day realizing their complete fulfilment. I allude to the following:—

“O what are all my suff’rings here,
If, Lord, thou count me meet
With that enraptur’d host to appear,
And worship at thy feet!
Give joy or grief, give ease or pain,
Take life or friends away;
But let me FIND THEM ALL AGAIN,
In that ETERNAL DAY.”

Surely the poet blessed himself with the bright hope of finding his numerous “friends again in that eternal day!” And may we

*I have altered the *third* to the *first* person, to accommodate the language to the supposed circumstances.

not participate with him in this desire and expectation? We may — we do; for I know that your holy heart beats high in the well-grounded hope of a re-union in “that bright world above” with those whom you have loved on earth; and I certainly have a kindred feeling in my poor heart, that, however unworthy, I may be permitted to renew my friendship, and to connect my fellowship with all those with whom my heart has been united in the bonds of Christian love, in an eternity of reciprocal acts of kindness, and mingle with them around the throne of God.

An eternity thus enjoyed! O the transporting word! In this imperfect state of being, our pleasures are often interrupted by pains, our happiness by misery, and our most exquisite enjoyments are transitory in their nature — they all must soon terminate; but in that world of bliss to which the saints are hastening, there is not only universal delight — it shall never be interrupted by a fear that it will end; it shall continually roll on, wave after wave, swelling as it rolls, to all eternity! This is enough, and therefore no words can make it appear more lasting than is included in that word ETERNITY!

“Strangers and pilgrims here below,
This earth, we know, is not our place;
But hasten through the vale of woe,
And, restless to behold thy face,
Swift to our heavenly country move,
OUR EVERLASTING HOME ABOVE.”

Another source of enjoyment shall be the perpetual increase of our knowledge. In this world our knowledge, at best, is imperfect. We are often deceived through the fallibility of our judgment — liable to imposition by the stratagems of others, through false appearances, and by a thousand other hallucinations that are continually playing around our imaginations, and tempting us to yield our understanding and heart to their exclusive sway; so that even when we arrive at truth, we seem to hold it with a trembling hand, fearing it may slip from us before we are aware of it. Though, therefore, we may be so far successful as to find the truth, how little of it do we know! We are often compelled to dwell upon the surface of things, without being able to dive into their depths, to scan their essences, or to comprehend those secret laws by which the world is sustained, governed, and kept in perpetual motion. Hence, as the apostle expresses it, “We know but in part.” We know, indeed,

that we exist, that the world exists around us, because we see it, and all those self-evident truths with which we are surrounded ; but how little do we know of the internal structure of our bodies, of the powers of our minds, of those mysterious laws which bind them together ; and how much less still do we know of that curious mechanism by which the world is held together, and each planet and system is made to keep its place and move around continually in its respective orbit ?

But in that bright world, all those impediments to the ascertainment of truth being removed, we shall see things clearly — all will appear as it is ; and though we may not be able to discover the whole field of vision at once, yet we shall be ever ranging through it with increasing delight, while God will unfold to our ravished vision, new, and ever-varying beauties, of his “eternal power and Godhead,” as displayed in his magnificent works. With this prospect before him, the poet expresses himself in the following delightful strains :

“ I long to behold him arrayed
With glory and light from above ;
The King in his beauty displayed, —
His beauty of holiest love ;
I languish and sigh to be there,
Where Jesus hath fixed his abode ;
O when shall we meet in the air,
And fly to the mountain of God ! ”

And in the prospect of eternally dwelling on that happy shore, with his vision of knowledge immeasurably enlarged, he breaks out in the following language : —

“ With him I on Zion shall stand,
For Jesus hath spoken the word ;
The BREADTH of *Immanuel's land*
SURVEY by the light of my Lord ! ”

To those who can testify by their own experience to the pleasure which every new discovery of truth affords to the mind even here, I need say nothing to convince them of the exquisite delight that this ever-increasing, ever-unfolding, and ever-expanding “breadth of Immanuel's land” shall impart to those redeemed and saved souls who shall be perpetually “surveying it in the light of the Lord.” O the transport ! O the fulness of that joy with which their souls will be

ravished to all eternity! O, my dear friend, does not this anticipation fill your soul with an overwhelming sense of the goodness of that God who hath redeemed you, and washed you in the blood of the Lamb? To think that we shall be permitted to gaze upon the beauties of God in Christ; to turn this way and that, and at every turn meet an object that we love; to have some new truth in all its uncreated beauties presented to us; and thus we shall pass from truth to truth, from one scene of beauty to another, and that to all eternity! Is not this enough to fill the soul with ecstatic delight, and make us cry out in those poetical strains with which the pen of Charles Wesley moved, while his holy heart dictated the following words?

“ Away with our sorrow and fear,
We soon shall recover our home;
The city of saints shall appear, —
The day of eternity come.
From earth we shall quickly remove,
And mount to our native abode;
The house of our Father above, —
The palace of angels and God.”

I know not how to quit this theme; it is so glorious, so ravishing to the soul! As Tupper expresses it,

“ Thou shalt drink, and deeply, filling the mind with marvels;
Thou shalt watch no more, lingering, disappointed of thy hope;
Thou shalt roam where road is none, a traveller untrammelled,
Speeding at a wish, emancipate, to where the stars are seen.”

Yes; from that river, exhaustless as its Fountain, shall forever flow those streams, not only of Divine joy, but of endless knowledge, which shall fill the soul with the purest pleasure and the most ecstatic delight.

But who shall swell the highest note of praise? I know that the angels are represented as being nearest the throne, but they are only as servants of the redeemed, who were before sent to “minister unto the heirs of salvation,” and now join in the general acclamation of giving glory to God for having washed the saints in the blood of the Lamb, and clothed them in robes white and clean, that these might appear without spot or wrinkle, “adorned as a bride to meet her bridegroom.” While, therefore, the angels unite with the saints in

ascribing honor and glory to God, the latter shall far exceed the former in raising their notes of praise for the wonders of redeeming love, and in shouting forth their loud hallelujahs to God and the Lamb for ever and ever; and that have *tasted* of redeeming and sanctifying love, and have been made partakers of his great salvation, and have passed through the fire of affliction unhurt, thoroughly purified from all their sins; and therefore shall sing a song of praise that does not belong to the angels, and cannot be adopted by them, but shall be sung exclusively by those who have been thus "redeemed from the earth." But they shall both unite in ascribing the honor and glory to Jesus Christ, in whom the Godhead's rays are concentrated, and from whom they are radiated forth in every direction, and overshadow the whole heavenly host as with a cloud of glory. Take from heaven this supreme object of love, worship, and adoration, and heaven itself would be emptied of its glory, and its inhabitants would lack a common centre of praise, and would, methinks, mournfully inquire, Where is he "that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father?" But while they look up and behold him seated upon the throne, a thrill of joy runs through their hearts, and they all, angels and saints, unite in one common anthem of praise, "Saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever," and all heaven resounds: "For the Lamb which is in the midst of the throne, shall lead them to living fountains of water," of which they shall drink, and never thirst again. To him be, therefore, *glory forever and ever*.

This is in exact accordance with our own poet, whom I have so often quoted, and whose poetry is so conformable to the language of truth, that it cannot be appealed to and with too much frequency. Hear him in the following numbers:

"Angel powers the throne surround;
Next the saints in glory they;
Lulled with the transporting sound,
They their silent homage pay;
Prostrate on their face, before
God and his Messiah fall;
Then in hymns of praise adore,—
SHOUT THE LAMB THAT DIED FOR ALL!"

O may you, my dear friend, and I, and all who read these lines, together with all who profess the name of Christ, so live, that we may all join in the general chorus of

“ Be it so, we all reply ;
Him let all our orders praise ;
Him that did for sinners die,
Saviour of the favored race !
Render we our God his right,
Glory, wisdom, thanks, and power,
Honor, majesty, and might,
Praise him, praise him evermore ! ”

To this your full heart cries, *Amen*, and my heart echoes back the loud assent, while we unitedly proclaim —

“ Raised by the breath of love divine,
We urge our way with strength renewed ;
The church of the first born to join,
We travel to the mount of God :
With joy upon our heads arise,
And meet our Saviour in the skies.”

WE are happy to inform our readers that the article by Rev. Dr. Bangs is a chapter from a book in process of publication. If this is a fair specimen of the book, we may expect a feast in due time.

A GOD — A MOMENT — AN ETERNITY.

How sad it is that an eternity, solemn and ever near us, should impress us so slightly as it does, and be so much forgotten ! A Christian traveller tells us that he saw the following religious admonition on the subject of eternity printed on a folio sheet, and hanging in a public room of an inn in Savoy ; and it was placed, he understood, in every house in the parish : — “ Understand well the force of the words — a God, a moment, an eternity ; a God who sees thee, a moment which flies from thee, an eternity which awaits thee ; a God whom you serve so ill, a moment of which you so little profit, an eternity which you hazard so rashly.”

THE GUIDE TO HOLINESS.

For the Guide to Holiness.

ILLUSTRATIONS OF THE POWER OF THE GOSPEL.

“I AM not ashamed of the Gospel of Christ, for it is the wisdom of God and the power of God unto salvation!” Thus spoke the inspired apostle, and every Christian heart responds. How is the *wisdom* of God manifested in planning it, and his *power* in operating through it on the human heart! Yes, whosoever is ashamed of the Gospel, is ashamed of the wisdom and power of God.

Has the Gospel in these days lost any of its power? When proclaimed by the apostles, it was mighty through God to the pulling down of strongholds. It is still the same. Whenever and wherever it is faithfully presented, and heartily received, we find it has all its primitive power to bless and save the soul. Take it to the ignorant and degraded — take it to the proud and profligate — take it to the dark-minded heathen, and present it in faith, relying implicitly on its great author for success, and success is certain. There may be delay, but no ultimate failure. Faith and perseverance are often tried, but never disappointed.

Thoughts like these have arisen in view of the very marked and happy results attending some of the late missionary efforts in West Africa. A brief detail of these facts may be interesting, as showing that the Gospel is still the wisdom and power of God. Perhaps we shall be led to bind it more closely than ever to our hearts.

Some ten years ago, Rev. Wm. Raymond was sent out as a missionary from this country to West Africa, in company with the Amistad captives. His only associate, Rev. James Steele, failing in

health, soon returned, and he was left to toil alone. Though eminently a man of faith, and rejoicing in a present salvation, no very marked results seemed to follow his labors. But he was one of those who can afford to *wait* on the Lord. After laboring, praying, and waiting some five years, he entered upon that rest which remains for the people of God, leaving as the apparent result of his labors, only one convert.

The question may have arisen in the minds of some, why was not this good man, (of whom it is not too much to say, that he was full of faith and of the Holy Ghost,) more successful? Rev. Dr. Durbin, in a late missionary discourse, made some remarks to this effect; that the good results of missionary operations were not to be measured by the number of converts — that there was much to be done in the way of *preparation* — that laying the foundation was slow work, and attracted little attention, but should not on that account be undervalued — that the most important results of modern missions thus far did not consist in the number of souls converted; although these had exceeded the converts from heathenism under the preaching of the apostles. Great as was this result, there had in his opinion been a still greater work done in the way of preparation for the final establishment of the Redeemer's kingdom.

This *preparatory work* at Kaw-Mendi was assigned to our brother Raymond. When his part was done he went home. Rev. George Thompson was then sent out* to take his place. He too lost his associate, [Mr. Carter,] within a short time after their arrival, and like his predecessor, was left to labor single handed. But God was with him. He knew — he felt — that the Lord could save by few as well as by many, and went forward, strong in faith. Having long felt in his own soul "the fulness of the blessing of the Gospel," he could present it to others with confidence — *expecting success*.

Without waiting to acquire the language, he commenced preaching at once, by means of an interpreter. The word was attended with power, though delivered in much weakness; for during the first year, he was sick nearly one third of the time. Many were awakened, and it was not long before the solitary missionary had the happiness of gathering some sixty souls to the fold of Christ. Raymond had dropped

* By the American Missionary Association.

the wheat into the ground, and Thompson was permitted to fill his bosom with the sheaves.

This was not all. A terrible war had been raging for nearly nine years, among the neighboring tribes all around the mission, and far back into the interior. The usual results followed — famine and desolation, cities laid waste, families broken up, some killed, and others carried into captivity. Year after year the work of ruin went on, and it seemed as if nothing could stop it. Brother Raymond had gained the confidence of chiefs and people on both sides. The mission premises, [an enclosure of a mile in length and half a mile in breadth] were never invaded. It was well understood that the mission was *neutral ground*; and that the missionary there was a man of peace, and preached a gospel which forbade war and enjoined on all men to love one another. It certainly formed a beautiful illustration of the power of the gospel, and there was something of moral sublimity in the scene here presented; a solitary missionary, with his interpreter — to human view entirely defenceless, yet fearing nothing — the war raging for years all around his little enclosure, but never invading it! Kaw-Mendi was known, far and wide, as the abode of freedom, peace, temperance, and Christianity.

Brother Thompson, deeply commiserating the wretched state of the people, and perceiving that, while this war continued, there could be little hope of diffusing the gospel among them, at length felt that he must undertake to mediate between the contending parties. Accordingly he sent for the principal men on both sides of the war to come to the mission house, for the express purpose of examining into their difficulties, and attempting to bring about a reconciliation. He spent several days in giving a hearing to their various causes of complaint. They were heartily tired of the war, yet neither party seemed disposed to make much concession. But He who has all hearts in his hands, and can turn them as the rivers are turned, inclined these savage warriors to listen to brother Thompson. Terms of reconciliation were proposed and rejected, reconsidered and discussed, and at length ADOPTED. Thus a war of nine years was brought to a close — a result more blessed than he had dared to anticipate — and he felt that if it had not been the Lord who was on his side, he would never have succeeded.

But there was more to be done. The chiefs in the immediate

vicinity of the mission had agreed to lay down their arms, but he knew well that peace would not long continue, unless the more distant tribes could be reached, and brought into the agreement; for the war prevailed perhaps a hundred and fifty miles back into the country. He felt called therefore to undertake a journey into the interior, for the purpose of securing and extending the advantage already gained. He was in feeble health, and knew that such a journey must be attended with great hardships and perils; but when assured in his own mind, that it was the call of God, he could not hesitate.

On the 13th of March, 1850, he started on his Peace Mission, taking with him his interpreter, Thomas Bunyan, a native Mendi, and five others. He ascended the *Big Boom* river* in a canoe, and in eight days came to *Tissana*, a large walled town, at the head of navigation, about one hundred and thirty miles, as he judged, from the coast. He found this town, like many others, nearly destroyed by the war. Here he was met by Braw, the principal chief on that side. This chief had, some years before, visited the mission, and was much interested in what he saw and heard. He told Mr. Raymond that, when the war was over, he must remove to his country, and establish schools among his people. *Tissana* is the principal town of the Mendi country, and is about eighty miles east of *Kaw-Mendi*, the seat of the mission, which is in the *Sherbro* country. Soon after this, Thomas Bunyan, the interpreter, paid Braw a visit, and requested him to call his people together, that he might preach to them. "No," replied the king, "I am a war man." This ignorant and barbarous chief saw the inconsistency of receiving the gospel and continuing in the practice of war. Ah, why do not more enlightened chiefs see it, too?

But Braw grew tired of being "a war man," and wished to become a Christian. He had for some time been exceedingly desirous of having religious teachers sent to him. When he heard of brother

* The *Big Boom* is a noble river, as large, Mr. Thompson thinks, as the *Ohio* is at Cincinnati. Taking its rise somewhere in the interior, perhaps in the mountains of the moon, it runs westward, and empties into the Atlantic, about 20 miles south of the *Jong* river. The *Little Boom*, on which *Kaw-Mendi* is situated, is a tributary of the *Jong*. The *Big Boom* passes through a beautiful, undulating, fertile, region, with a climate cooler and much more salubrious than on the coast, and is inhabited by a people of greater intelligence. It presents in all respects a most inviting field of missionary labor.

Thompson's arrival at Tissana, he was overjoyed. Mr. T. says in his journal, published in the December number of the American Missionary : —

Braw had long been calling for a mission there. I had given him encouragement that I would come, and he was expecting me. On the wide sand beach he came down to meet me, and as he approached I could hear him exclaim, "O Ga-waw! O fe-ar-a Ga-waw! Feara Gawaw! Feara, feara, feara Gawaw!" which is, "O, thank God! thank, thank, thank God!" He repeated it many times as we met, and embraced me with all the warmth of a long absent father. The scene was touching to my heart. The town was full of joy at my arrival; every face beamed with gladness, and from all the country round, where the tidings flew as on the wings of the wind, they flocked to Tissana to get a view of the white man, or *Proo-moi-e*, which is the Mendi for white man. For days I could do little else than content myself to be put up to public gaze, shake hands from morning till night, and hear their exclamations of wonder, and their thanks for my coming to their country to teach them.

After passing a few days at Tissana, Mr. Thompson proceeded into the Boompheh country, (north-east of the Mendi) accompanied by this friendly chief. His design was to bring Braw and the Boompheh chiefs together, in the hope of reconciling them and securing a general and permanent peace. It was a tedious journey, through a beautiful, but uncultivated, country, with no roads, where in many places, he said, a goat could hardly find footing. At night he encamped in the bush, where he was in constant peril from wild beasts. The following extract from his journal will show something of his experience in these trying circumstances : —

THE PROMISES ARE A SHELTER.

31st. — Slept some last night, but fear of the leopards kept me awake much of the time. Yet why should I fear? God has said, "The beasts of the field shall be at peace with thee." Job v. 23. And again, "I will make a covenant for them with the beasts of the field, and will make them to lie down safely." Hosea ii. 18. And again, "*They shall dwell safely in the wilderness, and sleep in the woods.*" Ezek. xxxiv. 25. We are in the woods emphatically, and in a wilderness where are plenty of evil beasts, but these promises are sufficient, and should quiet every fear, especially when joined to these : "The Lord is thy keeper." "Lest any hurt it I will keep it night and day." Lord, it is enough. In thy covenant I will trust, and "dwell safely."

His hardships and exposures brought on a severe illness. For a number of days he lay there in the bush, shielded only by a temporary booth, in a state of extreme suffering. His throat was so much affected that he could scarcely speak or swallow. But his purpose remained fixed, to accomplish the errand on which he believed the Lord had sent him, or die in the attempt. He found, as

Mrs. Fletcher says, "the promises of God like unto a soft pillow, on which he could rest his head at all times." The natives would come around him with expressions of pity, and they were not slow in perceiving that there was something in this man's religion not to be found in theirs. It was wonderful to see a stranger so willing to labor and suffer for their good. This practical demonstration of the power of the gospel had its influence. Under date of April 7th, he writes : —

Glorious Sabbath ! Read till eleven o'clock, then collected the chiefs and people and preached to them a long time, sitting in my hammock — my little boy interpreting. They were much rejoiced to see me able to speak again, and gave close attention. I discoursed about the Saviour, giving a general condensed view of him, from the fall to the ascension. They manifested great interest, asked many questions, and repeated the name of the Saviour, to fix it in their minds. Such was their attention and eagerness, I never felt more delight in addressing a congregation. I hope never to forget this occasion, but praise God for it for ever. It has shown me clearly, that no doctrine or truth has more power to chain the mind and interest the heart, even of a savage, than the same old, yet ever new, heaven-born, word, "JESUS CHRIST, AND HIM CRUCIFIED." It has ever manifested this power since the days of Paul, and, blessed be God, this day has shown that it has lost none of its power and interest since that time.

* * * * *

Africans are very slow, and my patience is much tried. Sometimes I have to wait a week for them to get together to the place of meeting for peace; but in the meantime I am not idle, but preach to the chiefs and people where I am, and go round to all the towns within distance, stay all night, and preach to them. In this way I have made known the way of life through Christ in all this country far around. I meet with *no objections*; everywhere I go kings and people are all ready to meet and hear the gospel. If I go into a town and say, "I wish to talk God palavar to you," in a few minutes they are assembled to hear. By day or night a congregation can be had with fifteen minutes' notice, of very attentive, inquiring hearers, in any town where I have been, (and I have been in many.) They received the Word with acclamations and thanks without number. They say, "We were in the dark before you came; we never heard of these things before. No one ever told us of these things till you came." At different places where I was anxious to pass on, the kings and people have begged me with such earnestness to stay and preach to them, I could not resist, but tarried all night, and opened to them the plan of salvation. I use no flattering words to please them, but endeavor to preach right to their hearts and consciences. I boldly and freely oppose all their idolatrous, foolish and superstitious notions, condemn all their idols, greegrees, charms, and "medicines," as delusions from the devil to destroy them; and tell them they must look only to God for help and salvation. No one objects or opposes, but they often ask *how* they must seek God; "What must we do to find him?" &c. How they can forsake their sins, &c; and after preaching and prayer they generally beg God for themselves; others *promise* to go and beg God for their souls; and to see a heathen king bowed with his face to the earth, begging God for mercy, is a sight that moves my heart.

O, I do love to go round the country, through bush and water, over rocks and hills, in rain and sun, and tell this people of that Saviour who died for them and me. The manner with which my message is received pays me for weariness, hunger, sickness, hard beds, and deprivations.

After more than two months of incessant labor, journeying from place to place, pleading with the chiefs to be reconciled to each other, calling them together in their palavar houses, and spending about \$150 in presents, his endeavors were crowned with success; *peace was secured*. This was a happy day to him, and to a wretched people who had endured all the horrors of savage warfare for so many years. Under date of April 8th, he writes:

More Tecongo people (the other side of the war) have arrived, with many others. From day to day I witness thrilling scenes; warriors meeting and falling on each other's necks; chiefs who have for years been enemies, and seeking each other's blood, now shaking hands and embracing, with all the affection of long separated friends; sisters, wives, daughters, long captive, falling into each other's arms, with great emotion, sinking on the ground, and weeping long and loud before they can be quieted. Now a chief's daughter is seen running to embrace her father's feet, refusing to be torn from her hold; then a wife returns to embrace her husband and children; while the town join in the cry of rejoicing. To witness such scenes, day after day, who could help shouting? I will rejoice with them, and praise the Lord.

Last night there was much noise; drumming, dancing, singing for joy at the prospect of peace. This morning the crowd filled our room at an early hour, and it has been crowd and confusion all day. At length I requested them to go out, and allow me to read a little. One answered, "You must not vex, but have patience with them, for they never saw a white man before. They say, 'White man make everything we have—sword, gun, powder, plate, bowl, knife; and we wish to look at him plenty.'"

About one o'clock we met in the Barre again; more crowded than ever; and two more interesting, enthusiastic, spirited, good natured, peace meetings I never attended. The "king's mouth" made a long speech, and thanked me very much—could not thank me enough; spoke again of the feeling among them, that no colored man could stop the war; that unless a white man should come to hold it, it could not be stopped; but God had sent a white man, and they could not deny his word. "When you came," said he, "God came; what you say, God says; you did not come by yourself, God sent you; and we do not know how to express our joy and thankfulness at your coming."

The first proclamation of the gospel in this world was made by angels, and they were so happy that they *sung* their message,—*"Glory to God in the highest, on earth peace, good will to men!"* It is the same gospel still. It still brings peace—perfect peace—to all who will receive it.

O, let us not rest, let us allow no form of self-indulgence, till this glorious gospel—"the wisdom of God and the power of God unto

salvation" — is preached to every creature ! But let us see to it first of all, that we ourselves experience its *full power*. When this is the case, every effort will prosper. — Psa. i. 3.

S. J.

For the Guide to Holiness.

THE HOLY SOUL HAS REST FROM DOUBTS AND FEARS IN RELATION TO ITS FINAL ACCEPTANCE.

IN a well written hymn, which is frequently sung on religious occasions, are the following words :

" O, 'tis a point I long to know ;
Oft it causes anxious thought ;
Do I love the Lord, or no ?
Am I his, or am I not ? "

2. The doubt which is expressed in these lines is frequently felt. They express the state of multitudes of persons who have professed the name of Christ ; a state which, besides being attended with great danger, is exquisitely painful to a truly conscientious mind. From these painful doubts, the soul which is united with God, is in a great measure, and perhaps we ought to say is altogether, delivered. Certain it is, that very many, having passed through the process of inward crucifixion, having emerged, as it were, from the sepulchre of spiritual death and burial, have found themselves gradually passing into a calm sunshine of experience, which no cloud obscures. They are not exempt from temptation, trial, duty ; but they can always say, even when their trials are very heavy, " I know that my Redeemer liveth."

Their triumph is not limited to the ordinary trials to which men are exposed. Death itself, involving, as it does, the sufferings of the present and the untried experience of the future, has lost those terrors with which it is commonly clothed. It can almost be said that death, as it presents itself to the view of such persons, has ceased to be death, in the usual sense of the term, and has become merely

transition. In laying aside this earthly body, they feel that they are only passing onward from one mansion of God to another ; from a lower to a higher state of union. Their souls, therefore, are at rest in a matter where others experience the greatest anxiety and trouble. The terrible fear of being finally cast off does not disturb them.

3. Many things might be said in explanation of this high and delightful confidence. Without proposing, however, to enter into its explanation at much length, although it is a topic of great interest, we proceed to say briefly, that one reason of it is this. The soul, which has consecrated itself to God, and whose consecration is reciprocated by its reception into the state of filial union, is conscious of having entered into new relations, and of having incurred new obligations, from which it can never again rightfully or properly recede. If it could be made to appear in any given case, that a person had consecrated himself to God without reserve, and that God had not accepted the consecration, it might then be said, perhaps, that the act of consecration could be lawfully withdrawn. But the acceptance of it makes a new state of things. It substitutes two parties for one ; and on the view which is usually taken of the principles and obligations of morals, neither party can recede without the concurrence of the other.

4. We have analogies of what takes place between the consecrated soul and God, in some states of things which exist in the present life. A man, for instance, is united to the civil society or state of which he is a member, by means of a contract or compact, either express or implied. But having thus entered into this condition of citizenship, he has not only assumed new relations, but has originated rights and claims in the other party, namely, the state, which will not allow him to separate himself and assume other relations, without the state's consent. It can properly be said to any man, who thus proposes to separate himself, that he is no longer his own, or that if he belongs to himself, he belongs as much, and even more, to the civil society of which he is a member. It is taken for granted in any illustration of this kind, that the correspondent party is willing to do, and that it actually has done, all that it has agreed to do ; and the position and obligations of the citizen, with the explanatory remarks just made, illustrates the religious relations and obligations now before us. When we have given ourselves to God to be his, and

he has accepted the gift, a union is formed which, on moral and religious principles, cannot, so far as we are able to perceive, be rightfully sundered by any act of man, which has not the divine concurrence. And the Christian who has truly given himself to God, deeply feels it to be so.

5. The marriage relation also, involving as it does mutual obligations, furnishes another illustration of the subject. When two persons enter into the marriage state, it is of course done with mutual agreement and consent. If one of the parties does every thing which it agreed to do and every thing which it ought to do, how is it possible for the other, on moral and religious principles, to sunder the union which has been formed? Neither party can say that it belongs to itself, without saying with equal truth that it belongs to another; and the right, which has thus been vested in another, prevents any separation by the act of one of the parties alone. And thus, when the soul has taken God for its spouse, what right, what power, remains to it to sunder the union?

6. But this is not all. When God accepts the soul which has consecrated itself to him without reserve, he accepts it with the view to perfect it by every where inspiring it with a divine life. Relying both upon what he is and upon what he has promised, we may confidently assert that he does not and will not leave the work incomplete. But in the end, returning once more to the soul from which he had previously been excluded, he becomes a God in-dwelling; so much so, that henceforth he may properly be regarded as the living principle, the source of every thought and feeling. And as God, under such circumstances, could never originate the thought and purpose of separation, how could it have its origin in a mind which has all its thoughts and feelings from God? Will God, who has established this new life in the soul, cut it asunder and separate it from itself? And where he has made one from two, will he again make two from one? And if not, what has the Christian to fear? To be united with God, either in this world or another, is to be saved. He, therefore, who has reason to hope, through the presence of God's grace, that he shall continue united with God, need not fear any evil.

7. We are not desirous, however, to state these views so strongly, and in a manner so unqualified, as to give occasion for controversy. There is an experimental and practical, as well as a dogmatical, method of

statement; and the one is likely to harmonize opinions to a considerable extent, and to lead to good results, while the other, though it has its important uses, sometimes has a tendency to excite unprofitable debate. All, therefore, which we wish to say here, is this: First, Those Christians who have gained a victory over themselves, and have become "one with God," in the Scripture sense of the term, are no longer the subjects of those doubts and sad anxieties in reference to their final acceptance, which characterize a lower state of experience. Second, this is not only a matter of observation, as it is seen in the triumphant peace they experience, but is what would naturally and almost necessarily be expected from the relation of the parties, and also from the character and promises of God, and from his operations in the soul. We think it enough to leave the subject thus presented in this general and practical light, to be verified or otherwise by the personal experience of those who are willing to give themselves to God without reserve. With the blessing of God, the test of its truth is in every one's power.

8. Have we not, then, in these views, an important element of that calm and divine peace, which is the inheritance, both here and hereafter, "of them which are sanctified." Is it strange that a light calm and beautiful as heaven, should settle upon their brow, as they close their eyes upon the visible, that they may open them upon the glories of the invisible? It is here, in such views as have been presented, that we find the secret of Christian triumph in the most trying moments. "I am now ready to be offered," says the apostle Paul, "and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the righteous judge shall give me at that day, and not to me only, but unto all them that love his appearing." — 2 Tim. iv. 6.

A. K.

EVERY day let your eye be fixed on God through the Lord Jesus Christ, and that by the influence of the Holy Spirit, you may receive your mercies as coming from him, and that you may use them to his glory.

For the Guide to Holiness.

REST NOT TILL ALL THY SOUL.

REST not till all thy soul
Pants for the living God ;
Rest not until thou art made whole
In Jesus' cleansing blood.

Change not your heaven-bound course,
Though winds and storms may rise ;
Change not ; earth's sorrows ne'er can force
From you the blood-bought prize.

Look to thy Saviour now —
Ne'er turn from him thine eyes ;
Look, till he press upon thy brow
A crown, beyond the skies.

WORKING CHRISTIANS.

LEARN to be working Christians. "Be ye doers of the Word, and not hearers only, deceiving your own souls." It is very striking to see the usefulness of many Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions? So it is with some Christians. They feed upon Christ and forgiveness ; but it is alone, and all for themselves. Are there not some of you who can enjoy being a Christian, while your dearest friend is not ; and yet you will not speak of him? See, here you have got work to do. When Christ found you, he said, "Go, work in my vineyard." What were you hired for, if it was not to spread salvation? What blessed for? Oh, my Christian friends! how little you live as if you were the servants of Christ! How much idle time and idle talk you have! This is not like a good servant. How many things you have to do for yourself! how few for Christ and his people! This is not like a servant.—
M' Cheyne.

For the Guide to Holiness.

CHRISTIAN PERFECTION.

BY N. BANGS, D. D.

SOME persons no sooner hear the word *perfection* announced in its application to Christians, than they immediately take fire, as though it were the height of enthusiasm to suppose that there could be such a thing as a perfect Christian in this world. Why is this? Does it not arise principally from a misunderstanding of the term in its application to holy Christians? I apprehend it does; and for the purpose of removing this misunderstanding, and thus contribute to eradicate the prejudices which have been hence engendered against the doctrine of Christian Perfection, I shall attempt, in the first place, a definition of the term; and secondly, to explain its meaning in its application to the experience and practice of mature Christians; and thirdly, to answer some objections which have been preferred against the doctrine.

Let us attend to the definition of the term. It has been defined as signifying completion, implying nothing defective nor redundant, and in a moral sense, including the highest excellence of which any being can be possessed. However accurate these definitions may be, they do not seem to convey that clear and full idea to the mind which is necessary to enable it to grasp at once its comprehensive meaning; for it is only explaining one term by another of equal ambiguity, and therefore leaves the mind in suspense as to the true idea we should attach to the word. Suppose then we should say *that any thing is perfect that answers the purpose for which it is made.*

Allowing the accuracy of this definition, it follows that when we have ascertained the end for which any thing is made, and, upon experiment, it is found to answer that end, it may be pronounced perfect. Thus a watch, being made for the purpose of keeping time accurately, which does this, is a perfect watch, however humbly may be its external appearance. But if its maker and purchaser designed that it should, in addition to its keeping time exactly, appear beautiful in its configuration, then this must appear to make it perfectly answer its end. According to this definition, perfection was origi-

nally stamped upon all the works of God, though in different degrees. Thus, when he had finished the work of creation he pronounced them all *good*; that is, says Dr. Clarke, they were beautiful and perfect in kind, for such is the import of the original word. They were in their weight and measure perfect and entire, lacking nothing. Now in what did their perfection consist? It consisted in this, that each part was fitted for the place it was designed to occupy, and fully qualified to discharge its relative duties, and thus perfectly to answer the end for which it was made. Thus the Sun, which was made to occupy the centre of the planetary system, around which all the inferior planets were destined to move, as well as to give light and heat by day, was placed in that position in the universe, and possessed of those qualities which would enable it to answer these ends, and was therefore a perfect sun. The same may be said of the moon and stars, which, though possessing a perfection of an inferior degree, were all perfect in their order, because they were qualified by their position and propensities to answer the end for which they were made. The same may be said of every other part of the creation, and it would be a curious and most profitable, as well as delightful employment, to survey the works of nature, as they came from the hands of the Almighty Architect of Heaven and Earth, and to ascertain, so far as our limited faculties would enable us, their positive and relative position, to examine their properties, and thus see their vast variety of uses, and we should be convinced that they were all perfectly fitted to answer the wise and beneficent end of their creation. This, however, opens too vast a field for us to enter with a view to survey it in all its length and breadth. We will therefore confine our remarks to man; yet even here we can only take a superficial and limited view of the structure of his soul and body. Let a man sit down and calmly consider himself, contemplate the curious structure of his body, and see how admirably suited every limb and fibre, every bone and muscle, every artery and vein, is fitted for its use, and how perfectly qualified they are to answer the end of their formation, and how well adapted from their position and qualities they are to fulfil their original design.

Take, as an illustration of our meaning, the eye. See its position in the head, examine its curious mechanism, contemplate its use, and then say if anything could be either added or taken away without

marring its perfection, or whether it does not perfectly answer the purpose for which it was made, and occupy the position in the body to enable a man to see objects to the best possible advantage. This is stated as an instance of the perfection which God stamped upon his works; more particularly upon man. The same might be said of every other part of the human body, had we time and talent to examine it in all its limbs and members. This, however, must suffice on this branch of the subject, and I think the illustration goes to confirm the accuracy of the definition, namely, that *that thing is perfect that answers the end for which it was made*.

It follows, of necessity, that whenever we find anything exhibiting those defects which render it unfit for use, it is imperfect, and its maker is justly considered a defective workman, or that the thing itself has been marred since it came from the hands of its maker.

Now this is just the case in respect to the moral world. It is not in that state of perfection in which it was when it came from the hands of its Maker. It bears evident marks of perversity and degradation, which render it unfit for its use. Man is possessed of those passions and appetites which war against the dictates of God's holy law, and prompt him to rise in opposition to the general good of human society. Hence he is pronounced imperfect, because he does not answer the end for which he was made; and indeed the whole creation groaneth and travaileth in pain under the curse brought upon it in consequence of the rebellion of man against the holy and just laws of his Creator.

Now what has introduced this imperfection into the universe? The answer is, sin has introduced it. This alone has marred the works of God. This abuse of man's free agency has introduced disorder and confusion throughout the works of God, and prompts them to jostle one against the other to seek each other's destruction, until finally, unless arrested by the interposition of Divine grace, they will be instrumental of each other's overthrow and final ruin.

Just so far, therefore, as sin has affected the soul and body of man, so far they are unfitted for their use, and so far, of course, they are imperfect — not answering the end for which they were brought into being. And that they may be fitted to answer this end, sin must be eradicated from the soul and body, so that the one may be delivered from all irregular desires, thoughts, and designs, and

the other from all unholy passions and appetites, and both restored to the possession of purity and peace.

Can this be done? I think it can. If, indeed, we depended upon ourselves, upon our own works, whether of repentance, faith and prayer, self-denial, or any other work of either piety or mercy, we might well despair of ever having it accomplished. But it does not depend upon ourselves, though we must forsake our sins, repent, believe in Christ, watch and pray, and give alms according to our ability; yet none of these things, nor all together, can accomplish the work of our salvation. The work is, in the most emphatic sense of the word, the work of God. He begins, carries on, and perfects, the work, by the operation of his Holy Spirit applying the merits of Christ to the heart, and imparting grace, enabling us to do whatever he has commanded.

And is he not able to do all this? And if he does it, is it not done to perfection? Moses has said, "All his works are perfect." If, therefore, the work of Justification and Sanctification is the work of God, as it unquestionably is, when it is done is not the soul perfectly justified and sanctified? To say otherwise is to say that God's work is defective, or in other words, imperfect. And does this not accuse him of doing the work by the halves, and does it not represent him as an imperfect workman? What greater scandal can be cast upon the work of God than thus to accuse him? The thought is indeed the highest species of blasphemy. To say that he cannot, for want of either wisdom or power, or will not for lack of goodness, do his work to perfection, is to blaspheme his holy name by attributing to him those defects which are foreign to his nature. Now, that the work of justification and sanctification is the work of God, is abundantly demonstrated from express declarations of Holy Scripture. "Who shall lay any thing to the charge of God's elect? It is God that justifieth." Rom. viii. 33. If, therefore, God justifieth the penitent sinner who comes to him by a believing heart, throwing himself by an act of faith on Jesus Christ, that believing sinner is perfectly justified — *all* his actual sins are forgiven him for Christ's sake, and he is considered as righteous in the sight of God as though he had never sinned; for "Christ is the end of the law for righteousness to every one who believes." The work is done, not only in the best possible way, but at the fittest time, and it is

done to perfection ; so much so, that nothing can be added to it or taken from it without marring its beauty, order, and perfection ; so much so, indeed, that none of his former sins, unless he apostatize, shall ever come in remembrance before God, or be brought in array against him. "For who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth?" To such, therefore, "there is no condemnation," inasmuch as God has perfectly absolved them for all their sins, and "justified them freely by his grace."

The same may be said of sanctification. It is emphatically God's work. The apostle, in 1 Thess. v. 23, 24, has these words: "And the very God of peace sanctify you wholly ; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

Do you not see how the apostle prays *God to sanctify them wholly*, and then fixes his eye of faith upon the faithfulness of God for the complete accomplishment of this work? And if God does this, is it not perfectly done? Is not the soul and body perfectly "cleansed from all filthiness of the flesh and spirit?" so much so, that nothing need be added to make it more complete, and nothing can be taken from it without detracting from its perfection. To say otherwise is, as it was said in regard to justification, to blaspheme the name of God, by saying that he either cannot or will not do his own work to perfection.

Viewed in this point of light, I can see no valid objection against considering the work of both justification and sanctification as perfect, though the former is imperfect when compared to the perfection of the latter ; or rather, the Christian who is justified only is imperfect, when compared to him who is sanctified throughout soul, body, and spirit. The work itself, like all the other works of God, is perfect in its order and degree, inasmuch as it is all the effect of that Original and Eternal Cause, all the works of whom are perfect. Thus much for the perfection in which the work of justification and sanctification is performed. In the further prosecution of this subject I shall endeavor to show how such a soul can be perfectly kept in a state of sanctification through the whole course of his pilgrimage, "blameless unto the coming of our Lord Jesus Christ."

From the Ladies' Repository.

THE CENTRAL IDEA; OR, GOD ALL IN ALL.

BY IMOGEN MERCEIN.

"Thus in the natural, mental, moral, world,
Almighty Father! be it mine to read,
With deep and grateful love, the sacred truth
Traced in no doubtful characters; and still
From the dear lesson may I gather strength
To tread, with willing feet, the appointed way,
The narrow way, that leads to heaven and thee."

INTELLIGENT mind, even in its fallen state, is a denizen of three worlds, in many respects distinct in their character and operations — the physical, the mental, and the moral. To each of these there is a centre and circumference of truth; but mind, restless, aspiring, philosophic mind, has, in too many instances, failed to press upward to the centre, and equally failed to pause at the circumference. Enamored with the uniformity of nature's laws, they have not looked through nature up to nature's God; tracing cause and effect through an almost endless variety of physical and mental phenomena, and exulting in the perfection of each connecting link which their finite minds permitted them to grasp and trace, they could not — because of their proud rejection of that faith which alone could enter the invisible — see the last link fast hold upon the glorious throne of the Eternal. And, on the other hand, failing to pause at the limit which revelation had assigned on some points, and which their limited capacities made necessary upon others, unwilling to know in part, and to prophesy in part, till that which is perfect is come, and that which is in part shall be done away, they have plunged into the regions of metaphysical speculation, and lost themselves in the labyrinth of transcendental vagaries.

The majority of minds rest satisfied with facts. They see the apple fall without one admiring thought of the wonderful principle of gravitation, or watch the planets move in regular and stately procession, and dream not of the equal balance of centrifugal and centripetal force. They act, and ask not how they will to act; they choose without a thought of the existence of free will, or the comparative strength of motives. They feel; but the analysis of emotion is to them as the terra incognita of the ancients.

There is another class, who, while they lack the native power of originating great truths, or of tracing the effects they note to the causes which produced them, exult to follow where greater minds have led, to grasp principles which mighty intellects have made plain, and thus—it may be painfully and slowly—with inexpressible delight, obtain a glimpse of science or of moral truth, and wait, in trembling hope, for those expansions of that upper world where we shall know as we are known.

But there is a third class—the ten-talented few—in whom are combined “the triple nobility of nature, culture, and faith;” with original power to grasp truths, however occult, with microscopic vision to discern them even in the feebleness of their germinating struggle, and to trace them through every gradation of cause and effect, till, with more than telescopic power, they “enter within the vail,” and apprehend the God who is the creator and upholder of all things, whether animate or inanimate.

In each of the three departments of matter, of mind, and of spirit, have such as these been found—men of strong intellect, of vast learning, of sanctified affections; and we give our illustrations as striking exemplifications of the fact, that sanctified mind, in whatever direction it travels, can find but one and the same resting-place; we give them as a foreshadowing of the glorious Scriptural truth, that, while in heaven, immortal mind, freed from every obstruction, shall soar and expand to almost illimitable extension, and knowledge of every kind shall be poured, in overflowing tides, in powers thus made capable of reception, and hearts, purified by the “grace of God,” and filled with all the fulness of redemption’s purchase, shall dilate and swell with the untold raptures of a full and final probation, every mind and every heart, all thought and all feeling shall be absorbed by the one great, abiding, realized truth, that “God is all in all.”

Our first illustration is drawn from the study of physical science. In Chalmers’s *Astronomical Discourses* the idea is beautifully amplified, and expressed with a power never exceeded in language; but it is given in a more condensed form in Dick’s *Philosophy of a Future State*, from which we make an extract. After having described the magnitude of the universe, shown the probability that each fixed star is a sun, and the centre of a solar system equal, if not far superior,

to that of which our earth forms a part, thus enlarging the field of vision, and crowding the imagination with scenes too glorious for expression, he crowns the whole by the conception of a central orb, from which all these derive their vitality and light, and which may be the abode of pure and lofty intelligences, yea, even of the incarnate Deity. If this is, in reality, the case, it may, with the most emphatic propriety, be termed the throne of God.

“This is the most sublime and magnificent idea that can possibly enter into the mind of man. We feel oppressed and overwhelmed in endeavoring to form even a faint representation of it. But, however much it may overpower our feeble conception, we ought not to revolt at the idea of so glorious an extension of the works of God, since nothing less magnificent seems suitable to a Being of infinite perfections. This grand central body may be considered as the capital of the universe. From this glorious centre embassies may be occasionally dispatched to all surrounding worlds, in every region of space. Here, too, deputations from all the surrounding provinces of creation may occasionally assemble, and the inhabitants of different worlds mingle with each other, and learn the grand outlines of those physical operations and moral transactions which have taken place in their respective spheres. Here may be exhibited to the view of unnumbered multitudes objects of sublimity and beauty which are nowhere else to be found within the wide extent of creation. Here intelligences of the highest order, who have obtained the most sublime heights of knowledge and virtue, may form the principal part of the population of this magnificent region.

“Here the glorified body of the Redeemer may have taken its principal station as ‘the head of all principalities and powers;’ and here Enoch and Elijah may reside, in the mean time, in order to learn the history of the magnificent plans and operations of Deity, that they may be enabled to communicate intelligence respecting them to their brethren of the race of Adam, when they shall again mingle with them in the world allotted for their abode after the general resurrection.

“Here the *grandeur* of the Deity, the glory of his physical and moral perfections, and the immensity of his empire, may strike the mind with more bright effulgence, and excite more elevated emotions of admiration and rapture than in any other province of universal

nature. In fine, this vast and splendid central universe may constitute that august mansion referred to in Scripture under the designation of 'the third heaven,' 'the throne of the Eternal,' 'the heaven of heavens,' 'the high and lofty place,' and 'the light that is inaccessible and full of glory.'"

Our next illustration belongs more peculiarly to the mental world. It is taken from the "Life of Dr. Chalmers," and shows the struggles and the resting-place of one of the mightiest minds that ever dwelt in clay; and this before he became the subject of those higher influences which subsequently ushered him into the reign of deep experimental Christianity. And yet we class it with sanctified mind, because, though only partially enlightened, he was still sincerely seeking God.

While a student at Glasgow he pursued the study of geometry, mathematics, and mental philosophy, with almost unequalled ardor. Without attempting the enumeration of the various theories examined and abandoned, or venturing an opinion as to the orthodoxy of those he finally embraced, we quote the expression of the idea we wish to make prominent. Speaking of this period, Professor Duncan says, "He studied Edwards on Free Will with such ardor that he seemed to regard nothing else, could scarcely talk of any thing else, and one was almost afraid of his mind losing its balance." Planting his foot on the truth demonstrated, as it seemed to him, so irresistibly by Edwards, that fixed, unalterable links bind together the whole series of events, in the spiritual as well as in the material universe, he rose to the sublime conception of the Godhead as that eternal, all-pervading energy by which this vast and firmly-knit succession was originated and sustained; and into a very rapture of admiration and delight his spirit was upborne. Rejoicing in the discovery, he rose as high, perhaps, as the kind of faith he cherished could carry him, and, in his twelve months' ecstasy, tested its full power to regale and satisfy the spirit.

Still it was but a philosophic faith in the Godhead; a faith resting, as its main, if not only, support, on enlarged and sublime conceptions of a universe throughout the whole of whose immutable successions a sovereign principle of fixed and unvarying order reigns. Alluding to this singular period in his mental history, he has told a member of his family that not a single hour passed in which the overpoweringly

impressive imagination did not stand out bright before the inward eye ; and that his custom was to wander, early in the morning, into the country, that, amid the quiet scenery of nature, he might luxuriate in the glorious conception. Looking back to this period twenty-four years afterward, he writes, " Oh, that he possessed me with a sense of his holiness and his love, as he, at one time, possessed me with a sense of his greatness, and his power, and his pervading agency. I remember, when a student of divinity, and long ere I could relish evangelical sentiment, I spent nearly a twelvemonth in a sort of mental elysium ; and the one idea which ministered to my soul all its rapture was the imagination of the Godhead and the universal subordination of all things to the one great purpose by which he evolved and was supporting creation. I should like to be so inspired over again, but with such a view of the Deity as coalesced and was in harmony with the doctrine of the New Testament."

Our third and last illustration is found in the spiritual world ; and, to prevent a misapprehension of our subject, we premise a few ideas. The renewing operations of the Holy Spirit are not confined to any class or grade of intellect. God, in his spiritual operations, neither destroys nor weakens mind ; but when the Holy Spirit comes he works on it just as he finds it, just what original gift, adventitious circumstances, and previous culture have made it. There is a class, of varied intellectual power, who never advance beyond the first rudiments of spiritual Life. Various causes combine to produce this much-to-be-lamented fact. We need not pause to enumerate them, nor to show that, in the majority of instances, that issue might and ought to have been avoided.

There is a second class, not marked by intellectual superiority, who, morally considered, have reached a point of spiritual discernment and experience, compared to which the highest mere mental acquisition is as the light dust of the balance to the ponderous magnificence of the full-orbed sun.

But the third class, to which we haste, consists of those on whom are bestowed Heaven's richest gifts ; in whom are united lofty, sanctified intellect, and intense and purified affections. Basing their philosophy of human nature upon the revelation of God's word, they contemplate man in the perfection of his original creation, dwelling amid the unsullied loveliness of Eden's fair domain, with his mental

and moral nature perfectly balanced and harmoniously blended, each power and faculty of the heart and mind aiding each other in more lofty and complete development as day succeeded day, and God, the author and the centre of all he knew, or thought, or desired, was more and more perfectly apprehended. But as they gaze, "a change comes o'er the spirit of their dream." Man falls, and Eden's loveliness is succeeded by scenes of woe and desolation. "All the ills that flesh is heir to" appear before their saddened vision; and yet these are the brighter tints of that dark picture; for mental weakness and moral pollution create a scene of misery over which the God of nature mourned, to remedy which he became incarnate, bled, and died.

[Concluded in next number.]

For the Guide to Holiness.

THOUGHTS ON THE NATURE OF CHRISTIAN FELLOWSHIP.

FELLOWSHIP is a union, or rather a blending of qualities consonant in their natures; and is more an act than a state. It is a present realization of a harmony of soul with kindred spirits. Some things are created with a natural affinity for each other, and will easily blend and harmonize; while there are other things possessing natures or qualities which have a repelling power, and will not easily amalgamate. When the former come together, their union is ready and peaceful; while the latter, when in contact, produce an effervescence, or an uneasy and restless state. God in his nature is holy, and can have no affinity for any thing impure or unholy. Hence we see the necessity of regeneration; "for without holiness no man can see the Lord," — that is, have fellowship with him. No one can have fellowship with God without he is made a partaker of the divine nature. The apostle John, when describing the Saviour as that eternal life which was with the Father, and which was manifested unto him, says, "That which we have seen and heard disclose we unto you, that ye may also have fellowship with us; and truly, our fellowship is with the Father, and his Son Jesus Christ." Here we are taught there is a close connection between Christian fellowship and that fellowship which is with the Father and his Son Jesus Christ.

Christian fellowship and fellowship with God are in their natures essentially alike. As there can be no fellowship with God without holiness, so neither can there be Christian fellowship without holiness! The same apostle, showing the nature of fellowship with God, says, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him there is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Here it is plain that fellowship with God is the only ground on which we can have Christian fellowship, and we cannot have fellowship with God unless we are conscious of possessing a pure heart. How important, then, is holiness! Well might the Saviour exclaim, "Blessed are the pure in heart, for they shall see God."

With these truths before us, we can see at a glance what it is to be a Christian; we must be holy;—and that fellowship with God and Christian fellowship are not two distinct exercises or emotions, but are in their natures the same, only exercised on two different objects. Much may pass in the churches for Christian fellowship which is nothing more than sectarian fellowship—a fellowship of creeds and doctrines, and which has not for its source that fellowship which is with the Father and his Son Jesus Christ.

True holiness will at once demolish all sectarian partition walls; and let no one dream of holiness of heart who cannot cordially fellowship true Christians of all denominations. Let it ever be remembered that toleration is not fellowship. We may from various causes tolerate Christians of different denominations when there is not the least particle of Christian fellowship. If we can know and understand the nature of true Christian fellowship, we can know and understand the nature of heaven. It is in being in unison with God.

Dear reader, do you know from a blissful realization the nature and joys of Christian fellowship?

AUGUSTA, N. Y.

U. BROWN.

THE CENTRAL IDEA.—We have divided this interesting article, not from choice, but for want of room. Our printers at first supposed the remaining room in the present Guide would contain the whole article; but finding we must omit some part of, or divide the article, we have chosen what we think will be most agreeable to the writer and the reader.

CORRECTION.—For the heading of an article in the last Guide, read GREGORY LOPEZ for "Gregory Jasper."

THE GUIDE TO HOLINESS.

For the Guide to Holiness.

CHRISTIAN PERFECTION.

BY N. BANGS, D. D.

IN a former number we endeavored to give a definition of the word *Perfection*, and to show that all God's works are perfect, because they are fitted to answer their end. It is because the work of Justification and Sanctification is the work of God that they may be denominated perfect.

While this is allowed by some, it is still contended by others that we cannot be kept in this state of perfect purity because of the weaknesses of our nature, and the many temptations with which we are constantly surrounded. While it is granted that these weaknesses exist, and that we are continually surrounded by powerful temptations to sin, it is denied that these form any insuperable obstacles to our being kept in that state of purity and peace into which sanctification brings us, or amount to any valid objection against the doctrine of Christian Perfection. If, indeed, our preservation in a state of perfect purity and peace, depend upon our own strength, we might well despair of being kept in this state. But it does not, any more than our conversion, regeneration, and sanctification, depend upon our own exertions.

The same God who saves us from our sins in the first instance, has pledged himself to keep us thus saved, on the simple condition of our "walking in the light as he is in the light." Hence the Apostle Peter said, first epistle, i. 5, "Who are kept by the power of God, through Faith unto salvation." Here the power of God is

represented as the efficient cause of our being kept in the way of salvation — and faith is the instrumental cause of our being kept safely from sin. I say from sin, for this always brings condemnation; and as condemnation and salvation are directly opposite to each other, and therefore cannot co-exist in the same person, those who are kept by the power of God, are at the same time preserved from sin.

Now the question arises, is not the power of God adequate to keep those “who have fled for refuge to lay hold of the hope set before them,” from all the allurements of vice, notwithstanding their own weaknesses, and to direct them continually in the paths of peace and holiness? Who will say no, to this. Let him say it, who disputes the omnipotent power of God! Let him say it, who limits the holy one of Israel to the dimensions of a mortal man. But he who attributes omnipotence to Jehovah, and whose faith is fixed on the veracity of His word, will acquiesce in the assurance that He is able “to keep unto that day that which he has committed unto them,” in perfect peace and purity. He has committed his sanctified soul and body into God’s hands, as unto the hands of a faithful Creator, “and he is fully persuaded that He would preserve him blameless unto the coming of the Lord Jesus Christ.” In this he confides, with the utmost tranquility, amid all the storms and temptations through which he may be called to pass, and amid all the weaknesses of his own nature, of which he is deeply conscious, with which he may be called to contend. How exactly does our own poet confirm these views in the following words:—

“Ye that tremble at his power,
He shall lift your hands cast down;
Christ, who all your weakness sees,
He shall press your feeble knees.
Ye of feeble hearts, be strong,
Jesus shall not tarry long;
Fear not lest his truth should fail,
Jesus is unchangeable.”

How emphatically does the poet attribute the safety of the saint to the strength of Jesus Christ; who, he assures him, will “press his feeble knees,” who will “not tarry long,” but will “suddenly come to his temple,” and save him; hence the poet exhorts them of “fear-

ful hearts" to "be strong in the Lord of Hosts, and in the power of his might."

Whosoever reads Charles Wesley's hymns with attention, will find that he attributes the safety of the saints to the omnipotence of divine power and grace, and not to the feebleness of free will or the weakness of human strength. Hence he says:

"Triumph and reign in me,
And spread thy victory;
Hell, and death, and sin control,
Pride, and wrath, and every foe,
All subdue; through all my soul,
Conquering and to conquer go."

If Jesus from "conquering unto conquer go," subduing "all our external and internal foes," if he "triumph and reign," and "spread the victory of his grace through all the soul," where is the difficulty of our being preserved from the power of sin, however much we may be tempted by "the world, the flesh, and Satan?"

Another promise to the same effect, is found in Isaiah, chap. xxvi. 3: "I will keep him in perfect peace, whose mind is stayed on me." Observe! it is said I WILL keep him. Keep him in what? Why in PERFECT PEACE. Can any thing be more complete than this? But who will he thus keep? He whose mind is *stayed on God*, by faith in Jesus Christ. This supposes that the mind is already fixed on God, and therefore it relates to a soul already sanctified, for he has *perfect peace*, and in this perfect peace, the promise is, he shall be kept. Kept! How? By the hand of God. And is he not able to keep that soul that keeps itself stayed on the object of its faith and love? Do you not see how the safety of the sanctified Christian is attributed to the faithfulness of that God who has said, I will keep him in perfect peace? In this promise, therefore, is contained the very perfection for which we plead.

Now with this God on our side, engaged, as he is, to defend us at all times, under all possible circumstances, what have we to fear? Is not "he that is for us greater than he that is against us?" And with a view to remove all possible doubt from the mind of the timid believer, the Apostle assures him that all the "promises of God are yea and amen to the glory of God the Father."

On these promises, therefore, which relate to the protection and

the preservation of the believing soul in purity, to his succor in the hour of temptation, to the constant supply of all his wants, to the consolation of the Holy Spirit for his encouragement on his way — on these promises may he rely with an unwavering faith, under all possible circumstances, for their fulfilment is for the glory of God: and one of the most effectual ways for us to glorify God is firmly to believe in the veracity of his promises, and thus “live by faith in the Son of God.”

“He will give grace and glory, and no good thing will he withhold from them that walk uprightly.” If there were no other promise in the book of God, this alone would be amply sufficient to silence all unnecessary doubts, and to dissipate all needless fears from the heart of him who “walks uprightly,” respecting the ability and willingness of Almighty God to bestow every good thing upon him in all times of need. Yes,

“Water and bread he'll give for food,
With all things else which he sees good.”

No good thing will he withhold! He may see it good for us to be afflicted with bodily infirmities, with sickness, with crosses, with disappointments, and with a thousand sore temptations, nameless and undefinable, and if so, He will send or permit them in due time, weight, and measure; but here is our consolation, that in the midst of all these trials “He will give grace,” not only to enable us to bear them patiently, but to triumph in the midst of them all: to “glory in tribulation, knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which He hath given unto us.” O! what a catalogue of mercies — what a cluster of graces is wrapt up in such a promise as this! What though Satan rage and rally all his forces against us — can he prevail? No, indeed! We may, therefore, confidently adopt the following language of the poet:

“The world, sin, death, oppose in vain,
Thou, by thy dying, death hast slain,
My great deliverer, and my God!
In vain does the old Dragon rage,
In vain all hell its powers engage,
None can withstand thy conquering blood.”

Here, then, is the safety of the perfect Christian. He is armed with the whole armor of God, and while he exercises this divine armor with skill and fidelity, the God who has armed him has promised to go before him, to open his way, to disperse his foes, and to fight his battles for him, and he can, therefore, walk in perfect security, knowing that the "battle is not to the strong, nor the race to the swift, but it is of God, that sheweth mercy."

I can see no possible danger to such a soul. So long as he experiences faith in God his Saviour, watches unto prayer, keeps his mind stayed on God, obeys his commandments from a loving heart, he is just as safe as the omnipotence of God can make him — he is just as rich in grace as the exuberant goodness of God can endow him — he is as wise as the wisdom of God can replenish him — as strong as the strength of God can make him — and as perfectly cleansed from sin as the blood of Christ can cleanse him — and is, therefore, kept just as steadfastly as the hand of Jehovah can hold him.

And here again we find the same truth confirmed by our Christian poet, who, while his mind was enlightened to discern the truth as it is in Jesus, had his heart deeply interlarded with sanctifying grace and overflowing with divine love. See how, in the following language, he confides in the "Mighty name" of Jesus, to be kept in the way of "holiness and heaven."

"Thy mighty name, salvation is,
And **KEEPS** my happy soul above:
Comfort it brings, and *power* and *peace*,
And joy, and everlasting love:
To me, with **THY GREAT NAME** are given,
Pardon, and *holiness* and *heaven*."

"Jesus, my all in all **THOU** art,
My *rest* in *toil*, my *ease* in *pain*;
The medicine of my broken heart;
In *war*, my *peace*; in *loss*, my *gain*;
My *smile* beneath the tyrant's *frown*,
In *shame*, my *glory* and my *crown*."

No one can read this hymn attentively, without discovering how fully and confidently the poet relied on the name of Jesus Christ, for the supply of his every want — for deliverance in every hour of temptation — for "rest in the midst of toil" — for the smile of

heavenly approbation, while menaced by the "tyrant's infernal frown" — to enable him to "glory in the midst of shame," in the firm hope of the crown of everlasting life. And here is an illustration of that word of God which says, "the name of the Lord is a strong tower; the righteous runneth into it and is safe." It is, to be sure, a wonder of divine grace that the sanctified soul should be kept "from the pollution of the world," surrounded as he is with so many temptations to sin, with such a multitude of enemies to his peace and purity, and such a vast variety of deceitful allurements to entice him from his allegiance to his God! And were it not for the continual interference of Almighty power and goodness, of exhaustless wisdom and love, in his behalf, he could not keep himself pure for one moment, nor stand against the onsets of his adversaries, in the midst of which he dwells, and against the subtleties with which he is called upon to contend; but with these resources, he is completely armed against every attack, and defended in every hour of danger. It is true, also, that this interference is promised only on condition of his watching unto prayer, of his fighting the good fight of faith, and of his persevering in every good word and work; but while he does this, he may confidently rely on God in Christ Jesus, for help, and calmly look his enemies in the face, and say:

"Jesus! tremendous name,
Puts all our foes to flight!
Jesus, the meek, the angry Lamb,
A Lion is in fight.

"By all hell's hosts withstood,
We all hell's host o'erthrow;
And conquering through Jesus' blood,
We on to conquer go."

The doctrine of this number is designed to refute an error into which some have run, who have said that we depend upon our own faithfulness for salvation; and for our continuance and preservation in the divine life. Nothing can be more erroneous than this. We neither depend upon our own faithfulness for either the commencement or the continuance of salvation, nor upon any external means whatever — though all these may be used with good effect with the blessing of God accompanying them — but upon the faithfulness of God, the continual intercession of the Lord Jesus Christ, and the un-

ceasing operation of the Holy Spirit upon the heart, applying the merits of Christ, helping our infirmities, fortifying us against our weakness, and thus enabling us to triumph in Christ at all times. It is in this way that we are qualified and strengthened to perform every duty with fidelity, being "in season and out of season," that is at all times and places, whether regularly or irregularly, where an opportunity presents, to do our duty with cheerfulness, with faith, with gratitude, and all in a spirit of prayer, doing everything to the glory of God, having an eye to the "recompense of our reward." But such is our weakness mentally, morally, and physically, that we cannot do any of these things acceptably and successfully, only as we are assisted from on high; but while thus assisted "through Christ strengthening us, we can do all things." Such, can say indeed, and in truth,

"When I am weak, then am I strong,
And when my all of strength shall fail,
I shall with the God-man prevail."

For the Guide to Holiness.

DIALOGUE.

- A. MR. B——, has the Lord Jesus Christ sanctified your soul?
 B. I believe he has.
 A. Does your mind rest *satisfied* upon this point?
 B. I certainly feel very well assured of it.
 A. How did you obtain this blessing?
 B. By the exercise of simple faith in Jesus Christ.
 A. Did you simply come to the conclusion that you ought to be holy, and then immediately believe for this full salvation, or did you have previous concern of mind upon the subject?
 B. I certainly had previous exercise of mind. Indeed, I have been seeking the blessing for years with various degrees of earnestness, and think I obtained it several times, and then lost it (or at least the witness of it) by refusing to testify upon the subject. I soon slid back then where I was before.

A. Have you now formed a resolution to testify of the salvation?

B. I have determined to bear the cross and carry out the principles of holiness; and especially to be a witness of this full salvation.

A. Did you form this resolution before you felt assured that God had sanctified your soul?

B. I did. I resolved to witness it in class meetings, love feasts, and on all suitable occasions. I also resolved to preach upon it—write upon it—and talk about it to the members of the Church, and urge it upon them as a present duty and privilege.

A. Did it appear to you to be necessary to form these resolutions before you could exercise faith and receive the blessing?

B. It certainly did seem indispensable.

A. Do you really think you could not have received the blessing *without* forming these resolutions?

B. My own mind is *fully* persuaded upon this subject.

A. Did you form resolutions on other than *religious* subjects?

B. I resolved to put away tobacco, regulate my appetite more strictly, discard some kinds of reading, make a different disposition of some of my time, and, indeed, alter my habits in many respects.

A. Did the blessing or state of holiness require this?

B. Holiness appeared to me as a principle that extended to *every thing*; or rather the *whole of religion* seemed to be summed up in this one principle.

A. I suppose you are remarkably joyful and happy since this great change?

B. Well, I cannot say as there is yet any very *unusual* feelings with me. I cannot say that I am much *happier* than before.

A. Are you *sure* that this great work is wrought?

B. I cannot say that I am as sure of it as I am of my own existence; but I certainly *believe* it is done. My own mind is satisfied upon this subject.

A. What difference do you realize then in your *past* and *present* experience?

B. I now feel much more *satisfied, settled, and contented* than formerly. Though I am not remarkably *joyous*, yet I feel a *deep peace*, which yields me great comfort. I think my *faith* is stronger

than ever before. I find it more easy to claim the promises. I have a much better *relish* for all religious duties.

A. Do you have any remarkable views of the *fulness* of Gospel promises?

B. I cannot say that I have any *very* remarkable views upon this subject. But I have wondered that there should be so much doubting and halting in coming to this *all-sufficient* Saviour with his *word of promise* for encouragement.

A. I have thought that on receiving this blessing, the mind was instantly illuminated in such a manner that the most astonishing and ravishing views of the fulness of the atonement were presented to it. Have you not read of such cases?

B. I have. And possibly my experience may not tally with others in this particular — possibly I may have those views yet — or perhaps the fact may be accounted for in this way. I have been for years seeking this blessing, and have come into the enjoyment of it somewhat *gradually*. Besides, I have as I think enjoyed the blessing before, and lost it, as I told you, because I did not testify, and it may be that the Lord will not favor me with what he would have done had I not been so *vacillating* and *unfaithful*. My experience, therefore, may not be a fair criterion of which to judge.

A. You intend, then, to testify, do you, that God has cleansed you from all sin?

B. I do intend *humbly* and for the *praise* of my Saviour to declare it on all suitable occasions.

A. Have you never formed such resolutions before, and broken them?

B. I have. To my shame and confusion I must say it.

A. In what way did the enemy get the advantage of you?

B. In several ways; or by making several points. He told me it was not necessary to confess the blessing *every* time I met in class or love feast, for this would look *vain* and *pretending*. Again, he told me I need not confess it in *direct* terms, but *imply* it, or declare it *indirectly*, and it would be received better. Again, he told me that those who heard me would think me mistaken in my experience, and it would do more harm than good. Again, it would be a *hazard* to assert that my heart was cleansed from all sin when I felt as little *joy* as I did then. Again, that the church would look for a *flaming*

experience from one that was sanctified, and one that would *tell* upon others, and that it would be impossible for me to give such an experience. These were some of the points that he made, and I must acknowledge that I have yielded to their influence, and brought darkness to my soul.

A. But how do you intend to guard against a repetition of these failures?

B. Well, I shall try to remember my past failures, and pray for the strengthening influences of divine grace. Besides, my purpose is to witness on all suitable occasions, whether *I feel like it or not*. Besides, I intend by *preaching, writing, conversation, &c.*, to keep myself so *constantly committed* to this question as to furnish some security for a straightforward course.

A. Well, I pray God to help you carry out your resolution; and when we have another opportunity of conversing upon the subject, I trust I may find you firm and unfaltering.

B. I certainly desire it may be so, and to your prayer I shall utter a hearty Amen!

For the Guide to Holiness.

PERSONAL EXPERIENCE.

THERE was leaning on Jesus' bosom one of his disciples whom Jesus loved; the only one that followed him to the Cross; the one to whom Jesus said, when expiring in agony, "Behold thy mother;" and probably the first one who believed that his blessed Master had arisen from the dead. I admire to read those parts of the Scripture written by him, particularly his third epistle. How precious this one verse: "Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God."

I humbly trust this pure flame of love has commenced burning in my heart, and not only commenced, but so far progressed as to consume the idol, self. From very early life I have thought much about religion, and often wept and prayed, and I think believed. At the age of fifteen, my convictions were more than ever decided. Jesus

spake my sins forgiven, and all things became new. A new Bible, new prayers, and all nature clothed in new beauty, united with me in giving glory to God. I began a new life, and for some years lived as most Christians were living around me; but almost constantly there was a still small voice saying to me, "this is the way, walk ye in it;" and *the way* was the glorious highway of holiness. I could see, by reading, that the old Bible Christians professed and lived by a faith that I but very imperfectly understood. How much I desired, and prayed, and read, and thought, upon this subject — living by faith.

I could see, here and there, an obscure, almost unknown individual, who appeared to me to be the right kind of Christian; they lived like strangers and pilgrims on earth; and when but a mere child, how I wished to be just such a follower of Jesus. At some far distant period I could see a place where I thought I might become what God required me to be, but it appeared impossible that I could at that time. How humiliating, how different from the world, and many of the church, must I be willing to become, if I pursued exactly the course my conscience and the Holy Spirit dictated. Yet I kept praying for a clean heart, for that "perfect love that casteth out fear."

How much I thought upon the text, "If your heart condemn you not, then have you confidence toward God." That was the state for which I hungered and thirsted; but still there was a kind of holding back, and a degree of ignorance in my efforts. But Jesus listened to my blind prayers, and by afflictions that none but an omniscient Being could have appointed, enabled me to yield up my will to the will of that Saviour whom I delight to worship "as the brightness of the Father's glory and the express image of his person." I at length came to that distant place where, instead of seeking my own will and way, I could say, "Lord make me just right; take any course thou shalt see to be necessary; send disappointments, losses, crosses, or afflictions, I yield myself up to thee; I can do nothing to mould me into that image that will most glorify thee, and which will be most for my own good. I know not how to pray, but can only plead, Jesus give me as much religion as it is possible for me to have, taking me just as I am. Thou, and thou only, must do the work; I will be passive in thy hands." Soon after offering this prayer, as I

trust from the heart, Jesus manifested himself to me as my all-sufficient Saviour. I understood the meaning of that prayer of the Saviour, "Sanctify them through the truth; *Thy word is truth.*" How easy it was to believe the promises, and how adapted they were to every want of the sinner. I found to my weary, heavy-laden soul, a calm, sweet, holy rest; an abiding in Jesus. I was disappointed, as were the expectants of the Messiah; instead of the innocent babe in the manger, I was looking for the establishment of a glorious kingdom that would be a wonder to all beholders. I had no great experience to relate; but simple, humble, confiding, I was happy. I try to live by faith, and that by the moment. It seems to me the greatest difficulty in the wonderful, yet beautiful, simple, work of holiness, is an unwillingness in us to permit self to be crucified. We are thinking we can do much to save our lives, we look at this, that, and the other thing, in which we must have our own wills, instead of welcoming Christ into the heart, to guide its every motion.

Early imbibed opinions often assault me as powerful temptations, when I think of calling myself sanctified, or as living without *sin*.

But yet how plain the Bible is upon this subject. When I go directly to my Saviour for instruction, I can but believe. "Reckon ye yourselves to be dead indeed unto sin." "For ye are dead, and your life is hid with Christ in God." "Whosoever abideth in Him sinneth not." Hid with Christ in God, how can sin remain in us? A holy God abhors sin; will he not save us from it in this life, and preserve us blameless unto the coming of our Lord Jesus Christ? "Faithful is he that calleth us, who also will do it." "Love is the fulfilling of the law;" but the question is often suggested, how do you know that you love God with all the heart? I can answer in those precious words of Jesus, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and manifest myself unto him."

Many of our masters in Israel say unto us, how can these things be? and many disciples ask, Lord, how wilt thou manifest thyself unto us, and not unto the world? To these I answer, *it is written*, "thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Again, it is suggested, you know not the

trials that are before you, and possessing very strong attachment to natural friends, and to life, were they required, your faith would fail, and you would have no support. I can only answer to this, *it is written*, "My grace is sufficient for thee;" "Thy strength shall be equal to thy day." Hitherto the Lord hath helped me. I would not for worlds take any of my interests for time or eternity into my own keeping. Various and powerful have been my temptations. The enemy has not been quiet since I have been writing this sketch of my experience. He tells me how different it is from those who are truly sanctified. It is merely conversion; and what others have felt and are expecting to feel, when they experience the *blessing*, as it is often termed, you know nothing about. They have *rapturous* feelings, and that kind of witness of the Spirit, to which you are a stranger. I wonder not that the enemy is busy with the soul that is determined to do *just right*; he knows too well the power of such influence not to injure it if possible; and how well he knows those parts of individual character which most easily yield to his temptations, and to that point with what power will he direct his attacks! Blessed be God, the believer may say, *it is written*, "Jesus, the Son of God, was in all points tempted like as we are, yet without sin; and in that he himself hath suffered, being tempted, he is able to succor them that are tempted."

For the Guide to Holiness.

CHARACTERISTICS OF HEAVEN.

PERFECT KNOWLEDGE.

In this world, we may attain to a certain degree of knowledge, and then stop, feeling that our attainments are unspeakably less than our ignorance. In whatever direction we attempt to penetrate, we find difficulties. To each step taken, is attached great labor, while doubts and uncertainties diminish the value of every possession. Newton, when far advanced in life, said that he had only been playing on the beach, here and there picking up a shell, while the vast

and fathomless ocean was before him. The knowledge of Newton, then, being thus limited, how much more limited must be that of others, who have taken scarcely a step in the path he pursued. Great, however, as is the difference in this case, it is not greater than the difference between the attainments of the Christian on earth and the Christian in Heaven. The light of the moon shall be as the light of the sun, and the light of the sun seven-fold as the light of seven days, when the Lord bindeth up the breach of his people, and healeth the stroke of their wound. Here we understand as children, but there, we shall understand as men. Here, we look through a glass darkly, but there, we shall see face to face. Here, we know only in part, but there, we shall know even as we are known. How consoling the thought, that amidst our doubts and perplexities here, and amidst all the difficulties that compass our path, the Messiah shall come, who is called Christ, and when he is come, he will tell us all things!

EXALTED SOCIETY.

Man was made for society. He cannot enjoy existence without it. He cannot have happiness without attachment and intercourse with his fellow beings. But while society has its comforts, it is not denied that it has its sorrows. Our friends are sometimes afflicted and we must be afflicted with them. When they weep, we must weep also. When in sorrow, we must feel sorrowful too. When called to leave us, how bitter is the anguish of separation. Hence, doubtless, some have taken occasion to say, that man would better be a misanthrope, unrelated, disconnected, and unsympathizing with his race: in other words, that all his griefs should be personal, and that he should have no part in sharing the joys, or alleviating the sufferings of his fellow man. But this is a delusion. Nothing earthly is free from its inconveniences and difficulties. The man who will reject anything, because of certain unpleasant circumstances or associations attaching to it, will have to reject almost everything in this world. But the society of heaven has no sorrows. All who dwell there are pure, and holy, and happy. All are engaged in adding to the happiness of the place, so far as harmony of feeling can enhance the joys of Heaven. All nations, and kindreds, and people, and tongues, stand before the throne and the Lamb, clothed with white

robes, and palms in their hands, saying, salvation to our God, and the Lamb which sitteth upon the throne forever. To all *these* will the Christian have access. All these will he esteem and admire, and with them all will he mingle and enjoy sweet converse forever.

“Palms of glory, raiment bright,
Crowns that never fade away,
Gird and deck the saints in light,
Priests and kings and conquerors they.

“Let the conquerors bring their palms,
To the Lamb amidst the throne,
And proclaim, in joyful psalms,
Victory through his cross alone.”

“Victory through the cross!” Yes, this will be the triumphant exclamation of all the redeemed; and while the angels themselves will not be able to say, He hath redeemed us by his blood, yet they can and will unite with the saints in crying, “Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.”

PERFECT PURITY.

In heaven there is no sin, no temptation, no deviation from God. The vain thought, the impure word, and the thoughtless expression, are never heard there. In the world the Christian is placed in the midst of wickedness. Evil thoughts and evil companions continually obtrude themselves upon his attention. The law in his members is always warring against the law of his mind; he feels his inability of doing the things that he would, and laments his proneness to evil. But in heaven there is none to tempt, none to lead to the ways of sin, none to excite the impure thought and word. The Christian is free from allurements to evil there, and rests in the consciousness that he shall be free forever.

THE MOST DELIGHTFUL EMPLOY.

Heaven is not a state of inaction. Inaction is misery; misery is unhappiness, and unhappiness and heaven can never exist together. That is a strange view, which some entertain, that heaven is only a place of rest. Rest of itself can never confer felicity. All the powers given us by God imply their application and use; and the more life any one has, the more energy and activity will he display.

But, it may be asked, what are the employments of heaven? We may conjecture various things; yet conjectures, however pleasing in themselves, are not always to be followed. Of some of the employments we are certain. We shall have no occasion for repentance, no cause for grief; no seasons of sorrow. Our warfare and our watching will be at an end; and our weapons will be laid forever aside. Neither will there be any more prayers, or tears, or groans. And yet we shall serve God day and night in his temple. All our powers will be equal to our work; nor will the fervency of our service produce exhaustion or fatigue; with the angels we will join in singing praises to the Most High, who sitteth upon the throne and who ruleth over all.

"There no tongue shall silent be,
All shall join sweet harmony."

There we shall unite in recounting the trials we have passed through, the temptations we have endured, and the deliverances we have experienced at the hand of our Redeemer. The Redeemer! Yes, we shall then be in his presence and his sight. Heaven, without him, would be no heaven to the Christian. The place, the company, the harps, could be no substitute for Jesus. None at all; for he is the consummation of all things. He is the sun of heaven, the light of eternity, the King immortal, whose reign will be over us for ever and ever.

ENDLESS DURATION.

Time and all its objects grow old; the earth, the sea, the mountains, the streams, and all the things that meet our eye in this world, are gradually fading away. Soon they will have passed into silence and oblivion. But heaven knows no change. Decay has never reached there. Sickness and death are unknown.

"Permanency," says the poet, "adds bliss to bliss." No matter how dear an object may be to us, if we feel that it must be taken from us, it loses almost all its value. If heaven, with all its joys, were not ours eternally, how little avail would it be to strive for it. But the duration of heaven is eternal; its life and its joys are eternal; its salvation is eternal; the kingdom is a kingdom that cannot be shaken, and its crown is a crown of glory that shall never fade away.

And what more could we ask? What more than life eternal could we receive? What more than perfect bliss could we enjoy? What more than angelic society could we wish?

"For ever with the Lord!
Amen, so let it be;
Life from the dead is in that word,
'Tis immortality.

* * * * *

"Knowing as we are known,
How shall we love that word,
And oft repeat before the throne,
'For ever with the Lord!'"

For the Guide to Holiness.

PERSONAL EXPERIENCE.

I HAVE often been strongly impressed with the thought that it was my duty to add my testimony to that of the many who have preceded me on the subject of the all-important doctrine of holiness; but I have heretofore resisted the impulse for several reasons; one of which was the difficulty of hitting the right medium between verbosity and brevity — an important consideration for one who writes for the limited pages of the "Guide." Another reason was, that I have never felt myself quite prepared, sufficiently established, rooted and grounded in the faith. I have, however, at length come to the determination, and offer you my experience on the subject of Sanctification.

On the first of January, 1843, after an earnest struggle of several weeks' duration, I received the witness of my adoption into the family of God; and, as is usual with his newly adopted children, I rejoiced for a time with joy unspeakable and full of glory. But it was not a great while before I found that my heart was not yet in a right state. I was not alarmed; for I could not doubt what had been so recently done; but I was perplexed. I knew that something more must be done; but I knew not how or by whom — whether by God or by myself. Heretofore I had prayed for an evidence of the truth

of Christianity, and of my admission into the number of his people; and he had answered my prayer. It did not occur to me to pray for a clean heart, or for any change in my disposition.

Whilst in this perplexed state of mind, I chanced to light upon (or rather God placed in my way) the Memoirs of Mrs. Cooper. I found that she was seeking the blessing of Sanctification. Light instantly flashed upon me. It was the very thing that I wanted. I continued to read, and with a ten-fold degree of interest; and I sought for and read with avidity all the biographical works that I could obtain, in order to get a knowledge of the way to the attainment of this high and glorious condition. After reading Stoner, Nelson, Walsh, Bramwell, Mr. and Mrs. Fletcher, Mrs. Rogers and many more, still I was in the dark as to the *precise way*. It was, they all agreed, by faith. In the same way that justification was received. But the direction was not sufficiently clear. At length the life of Carvosso came in my way. He too received the blessing, and by faith; and I was just as much in the dark as ever as to the way. But I read on; and toward the close of the book I found the way. How simple it was! By simple faith. Just like justification! Only believe God's word! Comply with the condition and take the blessing. I did not experience any great joy, nor any such change in my nature as I had anticipated; but still the fact was too plain to admit of a doubt. Jesus Christ had died for me,—His blood cleanseth from all sin.

I recollected that Mr. Fletcher had received the blessing and lost it several times, by refusing or neglecting to acknowledge it. I determined to avoid his error, and accordingly at the first class meeting proclaimed what God had done for me. But it was a new thing, and I saw, or thought I saw, that it was received with much suspicion. This, together with some temptations, caused me to doubt whether I had not deceived myself, and in a short time I cast aside my confidence altogether, but without being the less anxious.

In this state I continued till near the close of 1845. I read the "Interior Life." It raised my expectations to the highest point. A camp meeting was close at hand. I went to it with the determination to obtain the blessing; and I was not disappointed. It was on Friday, my fast day. The eleven o'clock sermon closed, the Presiding Elder rose and commenced, alone, the hymn,

"Hark, my soul, it is the Lord."

All was calm with me. The sermon had been rather a dull one. The Presiding Elder was not a first rate singer. I was under no excitement. He sung on, and I listlessly attended. But when he came to the fourth line,

"Say, poor sinner, lovest thou me?"

It was no longer the Presiding Elder—it was Jesus himself. He was close by my side; and the words were whispered into my very heart. And all the remaining portion of the hymn, down to the concluding verses, all, all were spoken by *him*, and spoken to *me*. And I was melted down into wonder, love and praise. I loved and thanked him for his goodness, but mostly I wondered at his condescension.

But was I sanctified? I was not certain until I retired into the wood for secret prayer, and there all doubt was at an end.

Three times before the close of the meeting my light was obscured; and the last was the very blackness of darkness. But the clouds passed away, and I returned home rejoicing. And as I had now a sensible witness of the work, it was sometime before Satan could effect his object of shaking my confidence. But what will not untiring perseverance do? The constant dropping of water wears away the solid rock. And his unceasing temptations, to pride, and anger, and impatience, and his impositions upon my ignorance of the difference between the temptation and the thing itself, brought me at last almost to the verge of an open confession of my error, when I was re-established by a sermon on the text, "Hold fast the profession of your faith," &c. But Satan's patience was not exhausted. He still continued to work, and with the same success. But another sermon, on Abraham's sacrifice, snatched me again out of his hand. Again I fell; and Bishop Hamline's little tract, "What is it to be Holy?" fell into my hands, and I was again rescued. And now that I saw my weakness, in order to secure myself against my enemy for the future, I pasted the tract in my Bible, between the Old and New Testaments; so that I could never open the book but the tract would present itself to my sight, and thus my remedy was always at hand. For some time this seemed effectual, but at length he prevailed again, by the same course of temptations, with the suggestion that Bishop

Hamline might not be sanctified himself. His situation in the church made it proper that he should possess it, and it was not a very difficult matter to persuade himself that he was so; but it was necessary for him to lower the doctrine of sanctification down to his own standard.

It was well for me that I was never driven to despair of finally attaining the blessing, but still continued firmly to believe that it was absolutely necessary, and that I still had the most unshaken confidence in the promises.

During the last summer I had an opportunity of reading Dr. Owen's work on the Holy Spirit; and the impression made on my mind, by the perusal of that work, has been deep, and I trust will be lasting. From that time I have been enabled to realize the constant presence of the Holy Spirit; teaching, guiding, directing, protecting, and providing for me. Since that time I have had no cares, no fears. I take no thought of the morrow. I fear no afflictions, but rather desire them, for then I am most sensible of his presence.

But still the question has followed me, "If you are sanctified throughout, why is it thus with you?" How strange! To feel that God is with me; to have the proofs every day repeated that he loves me; to know, by my continual practice of self-denial, my constant reference to his will, my constant aspirations after all the mind of Christ, that I am fulfilling the conditions of the covenant. How strange that I should admit a doubt of his faithfulness! This puzzled me; and it was only a few days ago, while reading the communication of "A Student," in the December number of the Guide, that the truth flashed upon me. The temptations of the sanctified man are different from those of the unsanctified. For seven years and a half, I do not know that I have had a single temptation, none at least of a distressing nature, but the immediate and direct object has been to overthrow my faith with regard to my sanctification.

I feel that it is good thus to spread my case out before me on paper; and I stand astonished, while I review the events of these years, at my own weakness in entertaining the slightest doubt of the fulfilment of God's promises, confirmed, as they have been, by such special, wonderful, and numerous manifestations to me. But how long shall I continue in this mind? My past experience warns me

not to be high-minded, but to fear. It however teaches another thing; that my Heavenly Protector is ever at hand to break the snares of Satan, and in every temptation to open a way for my escape. Let me then ever remember to watch and pray, and trust in him alone. B.

From the Ladies' Repository.

THE CENTRAL IDEA ; OR, GOD ALL IN ALL.

BY IMOGEN MERCEIN.

"Thus in the natural, mental, moral, world,
Almighty Father! be it mine to read,
With deep and grateful love, the sacred truth
Traced in no doubtful characters; and still
From the dear lesson may I gather strength
To tread, with willing feet, the appointed way,
The narrow way, that leads to heaven and thee."

(CONCLUDED.)

THE scheme of redemption next appears; the promise of recovering grace falls upon the ear, and hearts mourning over their sinfulness, and minds conscious of a blinding influence, bound up in hope of perfect restoration, and start forth, with irrepressible desire, upon the path which leads to glory and to God. To such, the one-absorbing question is, "To what extent is restoring grace designed to operate? How near to original perfection may redeemed man approach? What is the ultimate design of Redemption's glorious plan?" To answer this, they bring all their knowledge of science, all their study of philosophy, strictly so called, all their experience of human nature, whether from within or from without; they place all beneath the direct light of revelation; they seek the enlightening influences of the Holy Spirit, and to them is revealed, not as an abstract truth, but as a glorious, experienced reality, that while God, in his infinite wisdom, has not seen fit to restore man to the Adamic perfection of his intellectual nature, he does proffer to him a state of moral restoration, which contains elements of strength, and beauty, and completeness, which far surpass even the Eden of his aspirations.

Minds like these take rank in the spiritual world with those of like calibre in the physical and in the mental. They are as Columbus; for, urged by the high impulse from within, and guided by the stars of heaven from without, they have led the way to an unknown world of spiritual light and beauty.

They are as Newton; for they have discovered that beneath Redemption's plan there is a gravitating power which would draw all souls to God their centre, if, using the strength with which they are endued, men would but remove the counteracting influences of earth.

They have eclipsed a Franklin and a Morse; for, with more than electric power and telegraphic speed, they have learned to transmit their thoughts and desires to the throne of the Invisible; and while they are yet speaking, the answer comes. Before their lofty apprehension of the moral attributes of God, all ideas of mere physical grandeur, or even of intellectual perfection, become dim, and are viewed only as the media through which infinite goodness and love are displayed to man. Gazing upon the glorious vision, they are changed into the same image, and shine forth, even upon earth, a fair though faint reflection of their worshipped Lord. And yet the fact should not, for one moment, be forgotten, that their progress in spiritual learning has been gained in the same mode which insured advancement in the physical and intellectual departments. The rudiments were acquired in God's appointed way; further progress was gained by the utmost diligence and watchfulness; then the first principles were left, and they pressed onward to perfection.

Beneath the constant operation of the Holy Spirit every earthly cord was loosened, every selfish desire subdued, and, sooner or later, they reached a point where the last desire was surrendered, the last link of the chain was broken, the emancipation became perfect, and the enlargement immense. Illustrations of the experience of this state multiply upon our thoughts, while yet we find it difficult to extract them in a condensed form.

Payson described it in his celebrated letter from the Land of Beulah; J. B. Taylor in his rapturous expressions of love, and joy, and hope; Lady Maxwell in her rapt and solemn intercourse with the triune Deity; Carvosso in his simple story of the omnipotence of living faith; Fenelon in his beautiful recorded prayer; Madame Guion when she emerged from her seven years' struggle into full

and abiding victory and peace — when, with her devoted maid-servant, she composed and sung hymns in the prison of Vincennes, or, in the spirit of full submission and trust, endured the horrors of a lonely imprisonment in the Bastile.

It is described, in all its aspects, in “The Interior Life” and “Life of Faith,” by Professor Upham; and, when it is spiritually discerned, its effulgent splendor eclipses all visions of mere physical grandeur, or the most perfect mental illumination. “Therefore, we will not attempt to pursue the topic any further than to say, that the state of union with God, when it is the subject of distinct consciousness, constitutes, without being necessarily characterized by revelations or raptures, the soul’s spiritual festival, a season of special interior blessedness, a foretaste of heaven.”

“The mind, unaffected by worldly vicissitudes and the strifes and opposition of men, reposes deeply in a state of happy submission and quietude, in accordance with the expressions in the Epistle to the Hebrews, that they who believe ‘enter into rest.’ When the will of man, ceasing from its divergencies and its disorderly vibrations, becomes fixed to one point, henceforward always immovable, always harmonizing moment by moment with God’s central and absorbing purposes, then we may certainly say, that the soul, in the language sometimes applied to it, and in a modified sense of the terms, has become not only perfected in faith and love, but united and one with God, and transformed into the divine nature. ‘He that is joined to the Lord is one spirit.’ And from that moment, in its higher nature, and so far as it is not linked to the earth by sympathies which its God has implanted — and which were smitten and bled even in the case of the Saviour — the soul knows sorrow no more; the pain of its inward anguish is changed into rejoicing; it has passed into the mount of stillness, the Tabor of inward transfiguration, the temple of unchanging tranquility.”

We pause. Our aim has been to carry the mind, through physical organization, and mental discoveries, and moral renovation, up to God, the one great and glorious centre, the only efficient cause of life, and light, and beauty; the “All in All.”

Struggling amid the feebleness of human conceptions, how difficult to avoid an impatient desire to “see Him as he is!” May the anticipation of that glorious vision lead us, each and all, to “purify himself even as He is pure.”

SELF-ANNIHILATION.

THERE is nothing more plain and simple than the way of religion, if *self* is but kept out of it; and all the perplexities and scruples which pious persons meet with, chiefly arise from some idea they have formed of a progress they ought to make, in order to be *that* which *self* would be. But piety makes little progress till it has no schemes of its own, no thoughts or contrivances to be anything, but a *naked penitent*, left wholly and solely, in *faith* and *hope*, to the divine goodness. Every contrivance for human help, from this or that, be it what it will, is at best but dropping some degree of that fulness of faith, and hope, and dependence upon God, which only is, and only can be, our way of finding him to be the strength and God of our life. — *William Law*.

NOTHING but the life of God, opened by his Holy Spirit within us, can be the renewal of our souls, and we shall want this renewal no longer than whilst we are seeking it in something that is not God. The faith that ascribes all to God, and expects all from him, cannot be disappointed. — *Ibid*.

THE INDWELLING SPIRIT.

THE continual knocking of Christ at the door of the heart, sets forth the case or nature of a continual, immediate, divine inspiration within us; but there must be an opening of the heart to it; and though it is always there, yet it is only felt and found by those who are *attentive* to it, and *depend* upon, and humbly *wait* for it.

To this inward, continual attention, to the continual working of the Holy Spirit within us, the apostle calls us in these words: "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn from him that speaketh from heaven." Heb. xii. 25. Now what is this speaking from heaven, which it is so dangerous to refuse, or resist? Surely not outward voices from heaven. Or what could the apostle's advice signify to us, unless it be such a speaking from heaven as we may, and must, *be always either obeying or refusing?* — *Ibid*.

THE GUIDE TO HOLINESS.

For the Guide to Holiness.

CHRISTIAN PERFECTION.

BY N. BANGS, D. D.

IN the last number we endeavored to show that a justified and sanctified soul, is perfectly kept, by the power of God, in that way of holiness, into which he has been brought by the sanctifying grace of God in Christ Jesus, provided only he continue to watch and pray, and "live by faith in the Son of God," notwithstanding the numerous weaknesses he may exhibit.

What these weaknesses are, I shall now attempt to show. In doing this, I shall endeavor to evince that they are perfectly compatible with that state of perfection for which we plead.

1st. Our judgments are weak. Hence we are constantly liable to be imposed upon by the illusions of error. I do not mean by this, however, that there are not certain truths which may be termed self-evident, such as our own existence, and the existence of the visible world around us, the sun, moon, and stars, the earth and seas, with their various productions: a sane man, with his bodily senses complete, can no more mistake or doubt of their existence than he can that he has eyes to see, or ears to hear. Of these, therefore, he may be infallibly certain, however imperfect may be his judgment. But when we come to contemplate their nature, to examine their essence, to calculate their magnitude, their distance one from the other, we are continually liable, from the imperfection of our judgment, to err, though the researches of Astronomy have enabled us to approximate very near the truth, in respect to the magnitude of those objects, and

their distance one from the other, as well as the times of their revolutions in their orbits ; else we could not so accurately ascertain their circular motions, causing, thereby, the succession of day and night, summer and winter, spring and autumn, and the various eclipses of the sun and moon. These show that perfection of science to which the human mind, aided by close study and observation, and the experimental tests of powerful instruments, may arrive.

I said we could not be mistaken or doubt in respect to our own existence. Of this fact, therefore, we are infallibly certain. But when we come to examine minutely the various parts of the human body, and to analyze the powers and faculties of the human mind, we may make a thousand mistakes, and may thence draw erroneous conclusions respecting their functions and uses. Here the weakness and fallibility of the human judgment are strikingly exhibited.

Apply those remarks to Divine Revelation. Taking it for granted that the Holy Scriptures contain the infallible will of God to man, when we read them we see with our eyes what God has said, and we can no more doubt of the fact that he has spoken through this medium, than we can of our own existence, for we have the same evidence of the one that we have of the other, and it is conveyed through the same medium, namely, the eyes, and they are both therefore self-evident. But when we come to consider the meaning of the words we read, we are every moment liable to mistake, through the weakness and fallibility of the judgment, and, more especially, respecting those deep and profound truths which elude the comprehension of mortals. Hence the various interpretations which have been put upon particular passages of Sacred Scripture, and the variety of sects into which the Christian world is divided. For we cannot account for this diversity of opinion, without a great breach of charity, on the supposition that those who thus differ will fully pervert the truth and hypocritically shut their eyes against Divine Revelation, but must believe that they honestly dissent from each other, yet err, more or less, even while striving to ascertain the truth, through the fallibility of the human judgment, and the weakness of the medium of perception.

There are, indeed, a thousand ways in which this weakness shows itself, even while the heart is honest and filled with perfect love. Thus, to take another instance in illustration of the fact, as Mr. Wes-

ley says, I may think more highly of a man than I ought to think, and this wrong judgment may lead me to treat him with more deference and greater respect than he deserves; and this love itself may, therefore, inadvertantly lead me astray; for if I love a person more than he deserves, in consequence of supposing him to possess excellences which he does not, this love may lead me to repose too much confidence in him, and to treat him with greater kindness than I otherwise should; and thus this love itself may, as I before said, lead me astray. The same may be said in respect to my having a lower opinion of a man than I ought to have, and hence may be led to trust him with less confidence and respect than his character deserves.

It is easy to see how this love may co-exist with this weakness of our natures, so that perfect love is very consistent with an imperfect judgment; and had God designed us for this kind of perfection we should have been indeed imperfect Christians, whatever perfection of love we might attain; but this was not his design, for had he done it he must have made us very different from what we are. He must have made us angels, or a sort of demi-gods, and even then, we should have been imperfect in comparison with Himself. To view man accurately, we must contemplate him as he is, limited in his knowledge, circumscribed in his power and wisdom, encompassed with those infirmities which are inseparable from his nature, and which no more militate against his perfection as a holy man than the decaying nature of a spire of grass proves that it is not a perfect blade because it does not possess the gigantic dimensions of the lofty oak, or the immortality of an angel. It is a perfect spire of grass, though imperfect when compared to the lofty oak, or the immortal angel, and as perfectly answers the end for which it was made as either of the others, and as fully displays the wisdom of the Creator as any other parts of the creation. And so does man, when restored to the perfect image of God, notwithstanding those imperfections which inhere in his nature, and which stamp his character as a human, fallible being, liable to err through the imperfection of his judgment.

2d. To these mental, may be added moral weaknesses, arising from the infirmities of our moral natures, considered in reference to our incapacity to resist, by our own strength, the assaults of our ad-

versaries, and to guard against a great variety of evils which arise out of the circumstances of our being. Such is the weakness of our moral powers, that without the continued intervention of Divine aid, we are every moment liable to be overcome by the numerous temptations with which we are beset, and which are designed and calculated to draw us aside from the path of obedience to the commands of God. These weaknesses, considered in connection with those imperfections of our judgments, before noticed, expose us to errors in practice, respecting those things of an indifferent character, which do not affect those great, moral and evangelical principles which lie at the foundation of our faith, and which form the rule of our moral and Christian conduct. Respecting these latter, neither will the judgment of the enlightened Christian err essentially, nor will his renewed and sanctified nature allow him to violate, while he may err in respect to those deep designs of God which elude the grasp of a finite mind, and those things of an indifferent character which arise out of expediency or in expediency, and this may lead to an error in practice through the weakness of his moral nature.

Thus, while he holds fast those great fundamental principles of Divine Revelation which lie at the foundation of all true religion, such as the Being and Attributes of God, the gift and atonement of Jesus Christ, justification by grace through faith, sanctification, the immortality of the soul, the resurrection of the body, and eternal judgment, respecting which all orthodox Christians are agreed, and scrupulously attends to all those moral and Christian duties comprehended in the law of faith and works, he may, nevertheless, err in respect to the mode and manner of administering external ordinances, the order and government of the Church, and a thousand other little, unimportant things, too numerous to mention, and hence differ from others in a practical observance of them.

3d. His physical weaknesses are such that he is continually liable to disease, to death, and a thousand nameless evils, during his earthly pilgrimage. And such are his bodily appetites, such as hunger and thirst, that he is continually liable to be led astray by indulging them to excess; and for want of that maturity of judgment arising from experience, he may not be able at all times to eat that kind and quantity of food, or to wear those garments, or to perform that kind and amount of labor, which are best adapted to promote his health

and comfort. To guard against these errors he needs the unceasing illumination of the word and spirit of God, as well as the sanctifying influence of grace upon the heart.

These physical weaknesses often co-operate with his mental and moral weaknesses, so that he may often misjudge with respect to "meats and drinks," as well as in respect to labor and rest, by which he may be led to eat those things which are not convenient, and to do those things which are not profitable to soul or body. And often the circumstances in which the holy Christian may be placed, are such as to compel him to do those things which, under other circumstances, would be unlawful. Thus, according to the declaration of Solomon, Prov. vi. 30, a man may steal to satisfy his soul when "hungry," and if he escape detection may avoid punishment, and I suppose he may be justified in taking the life of a murderer, legally considered, notwithstanding God has said "Thou shalt not kill." All these things arise out of the weakness of human nature; for if we were not weak, we should not be put into those circumstances which compel us to do those things, otherwise unlawful.

This subject might be illustrated by numerous examples, but these must suffice; and it only remains to show how these weaknesses or infirmities may be compatible with that Christian Perfection for which we plead. Let it be remembered that this is a perfection of human beings, surrounded as they are with numerous weaknesses, and not an Angelic, Adamic, or the perfection of the glorified Saints in heaven. It consists principally in *purity of intention*. Indeed, all sin has its seat in the intention, and there can be no wilful sin where the intention is pure, however much we may miss the mark for the want of a more accurate judgment, or stronger moral and physical power. In other words, it consists in "perfect love." Hence, says the Apostle, "All the law is fulfilled in one word, namely, thou shalt love thy neighbor as thyself; for love worketh no ill to his neighbor." If I love my neighbor as myself, I cannot intentionally do him an injury, however much I may injure him unintentionally, through ignorance of his character and circumstances. I may, indeed, utter a falsehood respecting him through erroneous information, and that, too, with the best intention; as, for instance, I may report, on wrong information, that he gave a thousand dollars to some

charitable institution, whereas, when the truth is known, it appears he gave but ten dollars. This was intended to exalt his character, and it sprung from the purest intention, and yet it was a falsehood founded on erroneous information.

Now this weakness of my judgment, which led to this erroneous practice of my lips, is perfectly compatible with that principle of the heart which enables me to love him as myself, and, therefore, is no proof of any imperfection of character.

The same may be said of all the other mental, moral, and physical weaknesses of which we are the inheritors. If we seek in all possible ways to ascertain the truth and right, and have that purity of heart which gives an upright intention in all we say and do, then this perfection of the heart may co-exist with a thousand unintentional deviations from the broad principle recognized in the command of God, "Do unto others as we would they should do unto us," in like circumstances, or in that which requires us to "love God with all the heart, soul, mind and strength, and our neighbor as ourselves." If I would not wish my neighbor to condemn me for an unintentional injury, neither will I condemn him for a like offence. If I wish him to forgive my trespasses, whether unintentional or otherwise, towards me, I should be ready, under like circumstances, to forgive him. If I wish him to help me in distress, I shall be willing to help him in distress.

Now it will be seen at once that all these mutual injuries, trespasses, so far from militating against the existence of this perfection of love, are a manifest proof of its reality, and in their effects upon the life and conduct tend to set it off with peculiar brightness, and to exemplify it in the most lovely manner imaginable. Thus the weaknesses of human nature, as they display themselves in sanctified Christians, serve to develop and bring into active exercise all the graces of the Holy Spirit much more conspicuously than they otherwise could, as they give an opportunity of our "bearing one another's burdens and so fulfilling the royal law," which requires us to "do as we would be done by." And even those physical weaknesses, to which we have alluded, subserve the same holy purpose. Hunger, thirst, disease and death, all give us an opportunity of exemplifying the virtue of temperance in eating and drinking, patience while suffering the pains of disease, resignation and even triumph in death, in

a manner we could not do under other circumstances. So that even here, amid those physical weaknesses apparent in our bodies, the blessing of perfect love shines out with a brilliancy which eclipses all minor luminaries, and enables us to adopt the language of the apostle, "I glory in mine infirmities; for when I am weak, then am I strong, for the strength of Christ resteth upon me." Thus the strength of Christ and the sanctifying operations of the Holy Spirit upon the heart, manifested in the midst of these human weaknesses, causes the grace of sanctification to shine through the medium of these infirmities in a manner that they could not otherwise do, so that we may say in the midst of them all, "We are more than conquerors through Him that loved us." Our weaknesses give Him an opportunity of magnifying His strength, in supporting, preserving, directing and comforting us at all times, under all possible circumstances, and causing us to triumph in Him, in the midst of all the difficulties through which we are called to pass.

All this is beautifully expressed in the following verse of the hymn called "Wrestling Jacob," from the pen of Charles Wesley: —

"Yield to me now, for I am WEAK,
But confident in SELF-DESPAIR;
Speak to my heart, in BLESSINGS speak;
Be CONQUERED by my INSTANT prayer:
SPEAK, or thou never hence shall move,
And tell me if thy name be LOVE."

For the Guide to Holiness.

DIVINE GUIDANCE.

"I will dwell in them, and walk in them." II. Cor. 6: 16.

God offers to guide us. Every finite being needs his guidance. All holy beings have it. The unholy have broken away from it. They choose to guide themselves, and he permits them to do so. The consequences are nothing but error and misery. It cannot be otherwise, since God is the only source of wisdom. The noblest angel has no inherent wisdom or excellence — everything is derived, and derived constantly, from the great source.

There are many of the human family in whose hearts a work of grace is begun, yet they cannot be called holy, for that work is incomplete. While in this transition state, their experience presents a variety of aspects and many inconsistencies. The new and the old natures struggle for supremacy. The Christian in this condition of things is a mystery to himself and to others. Instead of letting his light shine before men, that they may glorify his Father, there is only light enough to make darkness visible. Multitudes never get any further than this — maintaining a form of Godliness, which has no power to bless them or make them useful to others. Some, however, are led by the Spirit of God, beyond this doubtful state; they come into the sun light of his love; they lay hold by faith on his exceeding great and precious promises; and the full purpose of their hearts is, to live by every word that proceedeth out of his mouth. Through the exercise of a constant faith in an ever present Saviour, this purpose is carried out. Doubts and fears are gone. Their joyful exclamation is,

“I am my Lord’s and He is mine!”

As they pass along through the trials and duties of life, they rely on the grace of God to meet the one, and perform the other. They find it sufficient. There is no shrinking from anything. This world is bright to them, and Heaven is brighter. So much of its rest has already entered their souls, that they can well afford to wait their three-score years and ten, before they enter on the more glorious rest of the blessed. Happy in the performance of present duty; happy in the prospect of future glory; they pass cheerfully on. Now they are giving a steady light; men see their good works, and glorify their Father. Such Christians are in the enjoyment of what is frequently called the blessing of sanctification, or perfect love. Here they are permitted to remain for a while, but if perfectly docile and teachable, wishing God to do all his pleasure in them, they will soon hear a voice saying, “Arise and depart, for this is not your rest.” At first, perhaps, they will look up in surprise, for it seems to them that they are now kept in perfect peace; and it is perfect, compared with their former experience; yet their Father has something still better for them, and he says: “If ye be willing and obedient, ye shall eat the good of the land.”

What is it, in this higher sense, to be *willing* and *obedient*? It is

to *die to self*. "But," say these happy and useful Christians, "we are constantly denying ourselves — if it were not so, we should lose our evidence of sanctification."

This is true, and no doubt much of their present enjoyment comes in connection with this continual self-denial. So long as they continue to deny self, in all the forms which are apparent to them, they will be happy. Still, this habitual self-denial is not exactly the same thing as dying to self. When the disciples were in their spiritual infancy, the Saviour said to them, "Deny yourselves, and take up your cross daily;" but after the descent of the Spirit, he inspired his Apostle to say, "*ye are dead*."

Those Christians who have long professed to enjoy the blessing of holiness, will perhaps ask, when their attention is first directed to the subject of the entire death of self, "What reason have we to think that self is not now dead?" A most important question; yet it may be put by some, who, like Pilate, when he asked "What is truth?" will not care to hear the answer. The turnings and windings of self in the human heart are manifold. The fact that we are contending successfully with it in some forms, may prevent our seeing it in others. For instance, I may feel a reluctance to holding close and faithful conversation with certain individuals respecting their spiritual state; yet out of love to God and love to them, I in every instance overcome this reluctance, and happily conscious of receiving divine aid and approval, go forward rejoicing. Yet in these cases self may be denied in one form and gratified in another. A little self-complacency may creep in here, and, all unnoticed and unsuspected, form a part of my religious joy.

Perhaps my efforts are crowned with success, and I have the happiness of seeing numbers brought into the fold of Christ, or into the highway of holiness. Is the joy I feel without any admixture of self-love? Is my soul exulting in the one idea, that God has glorified himself in this great salvation, or is there an occasional turning of the eye towards the unworthy instrument through which the work was wrought? These questions may perhaps be best answered by asking two more. Would my satisfaction have been as deep, if the work had been done through another? I am much interested in the individuals whom I have been enabled to help; now do I feel the same interest in those who have been helped by others? Self-love makes

us fond of laying benevolent plans, and carrying them out to a successful issue. There is a great deal of enjoyment derived from this source, which is mistaken for genuine love to God and man.

Perhaps I use my pen with the honest intention of doing good ; for a while I am successful, and have the satisfaction of knowing that such and such presentations of truth have been made use of by the Great Head of the Church. After a while, some one else is enabled to present the same truths more forcibly, or more acceptably. Now if self is really dead, I shall have no feeling at all about it, but rather rejoice that another can do the work better, and be as ready as any one to perceive and acknowledge the fact.

Selfishness may work itself unnoticed into our prayers, yet God in abounding goodness may answer those prayers ; and, because our petitions are granted, we hastily draw the conclusion that they were offered aright. Then we exclaim with the psalmist, (and as we think, with something of his holy triumph,) “ Verily, God hath heard *me* ! ” In order to know whether this joy is pure, let me ask myself, if I should take the same delight in telling how others have succeeded at the throne of grace, that I do in telling how he has heard *me* ? If I am holy, I shall have a sincere desire to glorify God ; but may there not be sometimes a very little and very secret desire to glorify myself ? or if this be too much to say, is there not in my heart — quite down and out of sight — something which is still alive to human praise and human censure ?

But the workings of self may be even more insidious. It may have part in the very pantings of the soul after higher degrees of holiness. Those fervent prayers may arise partly from the desire to glorify God, and partly from a secret wish to be something, or to have something in ourselves, which we can look upon with complacency. What more flattering idea can present itself to human nature than its perfectability ? What can be more pleasing to self than the thought of becoming pure in heart ? There is such a thing as making an idol of holiness, just as we make idols of other things by separating them from God.

But supposing all these dangers to be safely passed, this mischievous principle has one more stronghold ; there may be something in our very desire for the destruction of self. It may be that we desire this in order to get into a safer and easier place — in order to

pass the last fortress in the enemy's land, and be fairly out of his reach. All desires must be either from God or self. Now the desires which God originates in the soul, will of course be granted the moment we give our assent. It cannot be before, for that would interfere with our freedom—it cannot tarry after, for the only obstacle (which was our will,) is removed. When, therefore, we ask for the destruction of self, we have only to consent to it, and the thing is done. Asking without consenting is mockery; to ask with consent is to receive. Therefore any one who continues praying that he may be dead to self in all its manifestations, and yet does not thus die, must necessarily infer that his prayers are selfish. If they were the breathings of the Spirit, to which he himself was breathing a cordial assent, they could not remain unanswered.

The only true abandonment of self consists in surrendering the soul fully to the influences of the Holy Spirit. Here the question comes up, how shall we be able at all times to perceive those influences? How can we certainly distinguish them from other suggestions? Many have made fatal mistakes here; so it has come to pass that spiritual Christians, who have a clear perception of the beauty of this position, are afraid to take it. Yet they see that God only can guide them aright; that he offers to do it; that no other position is safe; and that to persist in directing themselves, *in the least degree*, is to keep up a separate interest, which is the very essence of our rebellion.

The question, "How may I certainly know the voice of the Spirit?" was recently put to one who had long and safely followed it. The answer was, "When self is dead, Satan will have nothing to work upon. The voice of self being no longer heard, and the suggestions of the adversary no longer heeded, *then there is no other voice left to speak.*"

This answer threw light on a subject which had long perplexed the mind of that inquirer. The next questions that naturally arose were, "How shall I get self dead? Must it necessarily have a lingering death? or may I, by a single act of faith, kill it now?" The answer was, "Reckon yourself dead."

"But," said the inquirer, "I must look into my heart first, and see if self is dead, before I venture thus to reckon." This certainly

seemed *reasonable* — but it was poor human reason putting itself in opposition to the gospel way of salvation by faith.

The reply was, “No, you must not look there. You are commanded thus to reckon, and are therefore bound to begin without delay; *for it is obedience to the command, which is to secure the result.* You feel at this moment a hearty desire to be delivered entirely from self, and no disposition to yield to any of its demands?”

“Yes, but I don’t know how long I shall feel so.”

“No matter, you have nothing to do with the future.”

“But when we venture thus to reckon, it is for all future time, is it not?”

“No. When we *consecrate* ourselves to God, we do it for all coming time, but this *reckoning* takes hold only on the present. Will you now begin thus to reckon yourself dead?”

“Begin to reckon myself dead, when I have reason to think I am yet alive?”

“Yes, it is the only way you ever will become dead.”

“But how is this to be done?”

“The last clause of the verse containing this command answers that question; — ‘*Through our Lord Jesus Christ.*’ That is, through a constant recognition of the glorious fact that Christ dwelleth in you and is mighty to save — even to the uttermost. Now begin thus reckoning, and persist in it. From time to time self, in some form or other, will be presented, and crave indulgence, but you must not look at it. Say, ‘I have nothing to do with you — I have done with you — I am dead.’”

God offers to effect in your soul the utter destruction of self; but he cannot do this great work without your full consent. If he obtains this, no power of native depravity, or strength of evil habits, or force of outward circumstances, can prevent his doing it. You have now only to say, “Relying on the Almighty power of the ever present Spirit, I venture to obey his command, and reckon myself dead.” *So long as you thus reckon, and thus rely, you will be kept.* You will be tested in various ways, but meeting every test in this manner, after a while you will find that self is truly dead.

When we enter on the way of holiness, we reckon ourselves dead unto *sin* — venturing to believe that we shall be kept from the evil and bitter thing, so far as it is then perceptible to us. But being

dead to *self*, seems to imply something more. All sin has its origin in selfishness; but there is a difference between that state of mind in which individuals reckon themselves dead unto *sin*, and that in which they seek the utter extinction of *self*. Many, professing holiness, rest satisfied with the first, but it is because they do not perceive the secret workings of *self*; if they did they would be brought into condemnation at once.

Bramwell's experience exhibited these different states. His biographer informs us, that for the last twenty-three years of his life he was in the uninterrupted enjoyment of that state commonly denominated the blessing of holiness, and that it was his favorite topic in the pulpit, and out of it. This, beyond a doubt, was the secret of his power. Nine years before his death, after he had lived in the enjoyment of the blessing for fourteen years, we find an important change taking place in his religious experience, which he thus describes, in one of his letters: *

"I must give myself away; for the sacrifice was consumed, all the man must be consumed. And yet I must live. Thus to lose myself in him, I find is my glory. Then nothing but Christ in thought, word, preaching, praying, &c. All the Son of God! His mind, His way, His work, His manner! To this I am coming. I am near. I am just going into my Lord. *Here the noise of self, of the world and of the devil, is over.* Here the Lord teaches, the Lord governs, and the Lord continually supplies.

"This is salvation, and the salvation belonging to all believers. This is the glorious liberty of the children of God. This is for you; and I pray that you may never rest satisfied without it. Amen!"

In another letter, he says:

"You will unite in praises to Him who has preserved me in justification, in sanctification, and in union with my God."

"O this full salvation, this full salvation! He bought it; He promised it; He imparts it."

In another letter, he says:

"To be cleansed from sin is great; but *to be filled with God is much greater.*"

That soul in which "*the noise of self*" has ceased, comes into sympathy with God—a sympathy as perfect as its capacities will admit; there is no longer any separate interest; the individual wills what God wills, and desires what he desires; the holy life has become natural; there are no more conflicts. This state is happily expressed in one of our hymns:—

* See Memoir of Rev. William Bramwell, page 240.

"A heart resigned, submissive, meek,
My great Redeemer's throne;
Where only Christ is heard to speak:—
Where Jesus reigns alone."

The voice of the Spirit, and no other, is now heard in the soul; consequently, all the danger apprehended, and really existing, while self was alive, is over. Such a Christian knows what is meant by dwelling in God and having God dwell in him. He has reached a safe place. He has become, in simplicity and innocence, a little child; everything is now made easy. He says what the Spirit gives him to say, writes what is given him to write, and does what is given him to do. All the powers of his mind are sweetly yielded up to Divine control. The Spirit does not ordinarily guide by dreams and visions, or even by direct suggestions, but speaks through the mental powers he has given. Through the conscience he reproves; through the memory he brings to mind at the right time all that is needed; through the imagination he presents things which are unseen as yet; and through the judgment he directs the conduct. The poet probably had some idea of this, when he said:

"See all my powers in waiting stand,
To be employed by thee."

Dr. Upham says, the decisions of a sanctified judgment (always accordant with the word and with providence, so far as they are understood,) may be considered as the voice of God in the soul. Of course he means only where the heart is fully sanctified by the entire crucifixion of self.

To this view it is sometimes objected, that it makes a man think himself infallible, and the counsels of friends will be lost upon him. But no; he cannot think *himself* infallible, for self is lost; and though he has an infallible Guide, he may, for wise reasons, be sometimes left to make mistakes. The advice of friends is not lost upon him, for God often speaks to him through them, and he is so docile and teachable, that a little child may lead him. If a friend offers advice or reproof, he does not reject it, saying, "I am under Divine guidance and cannot err." No: he is led to consider whether this may not be the voice of God to him, and he finds himself just as ready to be led in that way as he would be by a dream, or vision, or direct suggestion.

Any thing different from this—any course conflicting with the word and providence of God — any thing which is not gentle, docile, loving, humble — any stepping out of God's order—any forbidden indulgence, on the ground of being a favored child—any use of his Christian liberty which will be likely to offend a weak brother, or cause him to offend—would show that self was not dead. A man may desire to be guided by the Spirit, and may imagine that he is, but he cannot be, till self is dead ; when this is the case it cannot be otherwise. The action of the soul then becomes easy, all his powers and feelings being in harmony with God ; then, wherever he goes and whatever he is doing, he can say, "*It is no more I.*" S. J.

DIVINE UNION.

THE readers of the Guide have been largely indebted to Professor Upham. For the last twelve years, his valuable contributions to its pages have been continued, with little interruption. To those who have in this way become acquainted with him, it will be gratifying to learn, that he has just published another work on the deep things of Christian experience. This book, entitled "Divine Union," forms a most valuable and important supplement to his former works. It takes the Christian where the "Interior Life" leaves him, and carries him forward into a higher state — pointing out clearly all the dangers that lie in the way, and showing him how to avoid them.

It is too often the case that, after believers have entered into possession of so much of their rich inheritance that they can be said to enjoy the blessing of holiness, they feel that they have gained the great object of their wishes, and if they can only *retain* the blessing, they do well. Of the nature and extent of the progress to be afterwards made, they have no distinct perception. Now there is still much land to be possessed, which as yet has not been surveyed. Professor Upham here takes us to the top of the Delectable Mountains, and bids us look over this "place of broad rivers and streams," where the sun never goes down.

Who, that knows anything about walking with God, will not feel his

heart burn within him, as he contemplates that Divine Union in *faith, knowledge, love and will*, which is here presented as his privilege? Who would not desire thus perfectly to "harmonize with him in his providences," and "co-operate with him in the great work of man's redemption?" Who would not wish, by ceasing from self, to enter into *rest* — a complete rest from the reproofs of conscience, from fears, from conflicts with providence, and from the anxieties of labor?

The chapters on "The union of man with God in his providences," are worthy of special attention. This is a subject of great practical importance, and ought to be well understood by all Christians. The chapter on "The life of faith in distinction from the life of desire;" the chapter on "The scriptural declaration, 'God is Love;'" the chapter on "Different degrees of Union with the Divine Will," and the chapter on "Union with God in the spirit of Prayer," are particularly interesting and instructive. We would praise the Lord, that he has, by the pen of his servant, sent us these rich thoughts.

This book should be in the hands of every one who wishes to make advances in the divine life. It is the result of years of correct thought, careful study, fervent prayer, and deep experience. The writings of Professor Upham are a precious gift to the church, which will be more fully appreciated, as the time approaches when Zion shall arise from the dust, unloose the bands of her neck, and put on her beautiful garments.

From Divine Union.

In connection with the views, which have hitherto been presented in this work, we are aided, I think, in obtaining some new and important ideas in relation to practical holiness. Holiness is often defined (and, perhaps, more generally than in any other way) to be conformity to God's law; — including conformity of the heart or feelings, as well as of the outward action. To this definition, or to others stated with the same import, though, perhaps, with some variation of terms, we do not propose to object. Perhaps it would not be easy to give a better one.

2. There is a great difference, however, between holiness defined and holiness practised; between holiness, abstractly considered, and holiness in realization. If, therefore, it may be important to know in what holiness consists by definition, it is certainly not less so to know

who is the actual possessor of it. The Hebrew word, which is translated holiness, involves, as one of its elements, the idea of being set apart to a sacred or religious purpose. The English term holiness, in its original import, means *whole-ness*, completeness. And this idea, when the subject is contemplated in a practical point of view, ought not to be lost sight of. Accordingly, presenting the matter in a little different light from that in which it is usually presented, it would not be improper to say, that the holy man is one *who is whole or complete in God*. If every part of the life of the creature is filled up and completed with the life of God, then he is a *whole* or *holy* man, and not otherwise. A holy man, therefore, is one who freely surrenders himself to God, that he may receive everything from God in return ; — so that, by means of a divine life, operating as a central principle at the seat or heart of his own nature, he is brought into entire harmony with God, and fully represents the divine conception or idea in faith, in knowledge, in love, in will, in harmonizing with providence, in everything. Holiness, therefore, considered practically, is the perfect restoration of the divine life in the soul.

3. In making these statements we are not to forget, (and we are the more solicitous that we should not forget it, because great truths sometimes lie in the close vicinity of great errors,) that man is a moral being endued with the power of free choice ; and that the divine presence cannot exist in him, as a principle of life, except with *his own consent*. Moral life is a different thing from mere physical or instinctive life. There is a sense in which God is the life of everything. He is the life of the earth, the sky, the waters. He is the living principle of whatever the earth produces, — of the leaf, the flower, the plant, the tree. He is the life also, by means of their various and wonderful instincts, of all lower animals. But he is their life, in some cases, without their knowing it at all, because they are not percipient existences ; and in other cases, without their exhibiting any distinct recognition and knowledge, if it is possible that they have it. But it is not so with moral beings. God is and can be the life of such beings, only so far as he is so with their own consent. In the words of a modern English poet,

“ Our wills are ours ; we know not how ;
Our wills are ours, to make them thine.” *

* Tennyson.

So that it is not more necessary that God should be our life, than it is that we should *choose* him to be so. If it be true that we cannot live without the life of God in the soul, it is also true that we cannot have that life without our own choice. And the reason is, that the principles of moral government, as it exists among beings who are subject to the supremacy of a divine government, require, without the exclusion of either, that there should be an harmonious action and union of the two in one. When God works within us with our own consent and in answer to our own prayer, then the human and divine may be said to be reconciled, because the work of God, by the harmonious adjustment of the two, becomes both the work of God and the work of the creature. So that it is true, in all cases of holiness actually experienced, that the man lives and has a true life; while it is also true, and in a still higher sense, that God lives in him.

4. The consent or choice, of which we have been speaking, may not always be formally or expressly given; but it always exists as an element of the inward nature. And, accordingly, the alienation or loss of life depends upon the alienation or withdrawal of consent. The beings who inhabit other worlds, so far as they remain holy beings, have never withdrawn their consent, and, consequently, have never fallen. Nothing could be so unpleasant to them as to be left to themselves. Accordingly, the desire to dethrone and alienate the great central principle has never entered their minds. It was otherwise with man. He chose to separate himself from God by trusting to his own wisdom, and yielding himself to his own desires. He thus lost the true life. And as there is and can be but one true life, he necessarily died. He lives, it is true, but it is a *dead* life. He lives physically, but is dead morally; he lives in the form, but is *dead* in the spirit. Death is his truth, and life is his fiction. So that, though both are true in a certain sense, it is the greater truth to say that he is *dead*.

5. Returning, therefore, to the leading idea involved in these remarks, we proceed to say, that man is restored from death just in proportion as he begins to live in and from God. And when, by exercising that consent which God allows him, he lives wholly from God by choosing to live wholly from him, and by exercising faith to that effect, then he is a *whole* or holy man. Taking the common defini-

tion, that holiness is entire conformity to God's law, still it is not the definition that makes a man holy, but the life of God in the soul. It is God within, that makes the definition available. Who properly understands God's law and knows what it is, unless he is first taught of God? Who loves God's law, unless love is first inspired within him by the breath of God himself? Who obeys God's law by bringing his will into conformity with it, except by the constant aids of divine grace?

Let it ever be remembered that there is only one that is holy in the higher and original sense. And that is *God*. All other beings, whatever position they may sustain in the universe, are holy only as they are holy in and by him. If there is anything at variance with the Scriptures, unsound in philosophy, and pernicious in practice, it is the idea of right or holy living from one's self; — that is to say, by means of the elements of strength and of guidance which he has in himself. It is no more philosophical than the doctrine of effect without a cause. Sooner shall the flower grow without the earth and rains to nourish it, or the mighty oak spring from the surface of the barren rock, than the soul of man live without having its roots struck, if we may so express it, in the bosom of the Infinite; and deriving, not a partnership of nourishment, but the whole of its nourishment from God.

6. These views go to confirm some of the principles laid down from time to time by writers, whose object it is to describe and to inculcate the higher states of religious experience. Among other principles, to which I have reference in this remark, are these: — personal and entire consecration; unwavering faith in God's acceptance of the consecration when it is once made; and that practical conformity of heart and life to God's providences, which is termed living by the moment. And it seems to me that this is a proper place briefly to call attention to these principles.

7. And our first remark, in relation to the principle of entire consecration, is, that no man can experience the highest results of religion, and become a truly holy man, unless he has thus consecrated himself to God. We do not suppose, however, that this, although it is indispensable in the growth of religion in the soul, is ordinarily the first thing that takes place. Before a man can consecrate himself to God, he must be led to see that he is alienated from God. Convic-

tion of sin, therefore, would naturally be the first thing. He could hardly be expected to return, until he had first been made sensible of his departure. But when this has been done, when he has been made in some degree to see and feel his situation, and to apply to Christ for relief, he may reasonably be expected, in his new position and in the exercise of a new faith, to lay himself, as it is sometimes expressed, upon the "altar of sacrifice." And in doing this, he alters his whole position. Dissatisfied with his past experience, he now ceases to look to himself, and to repose confidence in himself. In his blindness, of which he now for the first time has a proper conception, although he knew something of it before, he looks to another and higher source for light. In his weakness, which he finds after a greater or less experience to be universal and total, he looks somewhere else for strength. And this disposition to renounce himself, and to place himself entirely in the hands of God for strength and wisdom and whatever else is necessary for him, is what is generally understood to be meant by consecration.

But consecration, even when realized in the highest sense, is not enough. And, indeed, standing alone, and without the aid of other principles and feelings, it seems to be wholly unavailable.

8. And, accordingly, another principle, involved in the full or perfect return of the soul to God, is the necessity of *appropriating faith*; — that is to say, faith, that he who exercises it, is himself received of God, and that God will do in him and for him all that he has promised to do. To give ourselves to God, in order that we may receive him as our life, and at the same time not to believe in him as actually becoming our life in accordance with his promise, is virtually to annul our consecration, because it is impossible for us sincerely to consecrate ourselves to a being, in whom we have not perfect confidence that he will do what he has promised to do. So that faith, as we have now explained the term, is as necessary as consecration.

9. When we have thus fully consecrated ourselves to God, and have faith in him, that he does now receive us, then the true life, which before was greatly obstructed in consequence of the consecration being imperfect or partial, flows from God into the soul with greatly increased freeness. The divine fountain is not only opened, but the obstructions, which had previously existed in the recipient, are removed; so that the elements of life are not only offered but

received ; and they gradually extend, and perhaps very soon, to every part of the soul. We now live with a true life ; but it remains to be said, that we live and can live only *by the moment*.

As soon as God, by his in-dwelling presence, becomes the inspiration and life of the soul, he inspires in it those thoughts and feelings, and those only, which are appropriate to the present time. To every moment of time there is but one mental state which is suited. Between the circumstances of the time and the correspondent attributes of the mental state there is, and necessarily must be, a relationship as wise as infinite wisdom, and as perfect as infinite adjustment. God himself cannot alter it, because he cannot deviate from the perfect to the imperfect. God, therefore, as the infinite giver, (that is to say, when he is allowed to be and is accepted as the infinite giver,) can give only what he does give ; and can give it only at the present time. The life, therefore, which we live in God, is and can be only life by the moment. The stream flows for ever, but it strikes upon the soul only at the given time.

10. The man who thus consecrates himself to God, and, in the exercise of faith, puts himself in the line of divine communication, so that he receives from God his knowledge, his feeling, and his purpose, is the truly holy man, because he is the *whole* man.

For the Guide to Holiness.

PRACTICAL THOUGHTS AND EXERCISES.

"I live ; yet not I, but Christ liveth in me."

At different stages of the believer's progress, he has clearer and fuller views, or, a deeper experience of the same truth ; alike in kind, but differing in degree. *I live ; yet not I, Christ liveth in me*, is one of those great practical living truths, which cannot at first be wholly grasped, but which is destined to unfold itself more and more fully, in the mind and heart of the believer ; and the end of which may never be seen, until we view it in the light of an eternal progress, towards the life of God.

The partial dethronement of self, and the apprehension of Christ, as the medium of life to the soul, is blessed, and life-giving in its first attainment ; and still more blessed, when the soul comprehends more fully a greater deadness to self, and, as a result, more of the life of

Christ; and more blessed still, when it can fully and clearly adopt the language of Paul, and say, "I live; and yet not I, Christ liveth in me." "I live." I act in my natural powers and capacities, which God has given me; I am free in my exercises; and "yet not I;" not myself in my former sinful, selfish state; planning and acting for myself; by my own sinful volitions, for my own pleasure and advantage; but another, a better, a higher principle of life, another will lives in and actuates me; the life that was in Christ, and is of God; a life corresponding to the inward and outward life of Christ.

In proportion as we die to self, so will the life of Christ be manifested in the soul; so will the way be opened to grow up into all the likeness of Christ. Not alone into the lineaments, the bare outlines of his nature, but into the full portraiture, into the perfect symmetrical development of his character, of his inward and outward life. In vain can we assert our claim to the inward life, *to Christ living in us*, unless we bear the likeness of Christ, in its outward development. As he was, so must we be *in the world*. "He that saith he abideth in him, ought himself to walk, *even as he walked*." "He pleased not himself." "He went about doing good." "Lo, I come to do thy will," was his emphatic language.

In looking at the inward and outward life of Christ, how much room do we see for growth, for enlargement, even to being "filled with all the fulness of God."

Happy is he who, in the name and by the strength of Christ, proclaims an eternal war with self; who, with an undying energy of purpose, never to be remitted, tramples self in the dust of humiliation, and ceaseless obscurity. Here his foot stands in an even place. It is holy ground. God meets him here; He communes with him; He guides, He blesses him.

P. L. U.

For the Guide to Holiness.

TESTIMONY TO THE SUPER-ABOUNDING GRACE OF GOD.

It has frequently been suggested to me to pen some thoughts for the Guide to Holiness; but the complete prostration of my whole system for these years past, has prevented me from making any additional effort, other than those which appeared to be absolutely necessary.

As there are many of my friends who are ardent lovers of Holiness, and readers of the Guide, I have thought that it would be beneficial to them to know what great things God hath wrought in me, and done for me, that they may be encouraged to permit him to do his pleasure in them.

It will be five years in May, since the silver trumpet of the glorious Gospel was laid aside from illness, and but twice since then, (which was in July following,) have I been permitted publicly to preach the unsearchable riches of Christ. To be laid thus aside, taken from the work which was dearer to me than life, was a severe test of the position which I occupied before God. To be kept from returning to that work, and continually reminded of the frailty of my poor body, has proved a continual test.

Having been taught of God, through his word by the aid of the Holy Spirit, while actively engaged in spreading scriptural holiness, that there was no position, condition or circumstance, into which we might be brought, that would not call for thanksgiving and rejoicing—and having found from actual experience, that God was pleased and satisfied with us, when we permitted him to do his pleasure in, through, and by us, without desiring a change in the mode, I was abundantly prepared to retire with thanksgiving.

The days of retirement from pulpit labors have been many. But the cheerful contentment of mind has never varied, — the joyful acquiescence in the Divine will given at first, has been uniformly continued.

By being so fully given up to God on all points, or in other words, so completely dead to what were once the workings of self, I have found that he was continually using me, and that to his pleasure and my satisfaction.

The manner of his using me has been varied. Occasionally, he has employed my lips in exhortation—frequently in direct personal converse with souls who were tossed with tempest and not comforted—often, in what has been termed deep affliction, and in agonizing pains of the physical system, has he preached effectually to the beholder. In these ways, and in many others, has he used me successfully, because of a perfect willingness, yea, a *choice*, wrought in me by his Spirit, to have him in his own way glorify himself with me.

This state of mind has kept me in quiet — from all fear, care, or whatever could hurt or mar the peace of God bestowed upon me. It

has enabled me to demonstrate that the rest of the soul hid with Christ in God, was so deep, extensive, and elevated, as not to be touched or disturbed by the adversary, or any circumstances by which I might be surrounded, or any condition in which I might be placed.

All things to me continually work peaceable fruits. Using the vision and power of God, instead of the feeble shortsightedness of human reason, a heart-felt satisfaction, yea, a delight, is realized *in all things and at all times*. In each event of life God is continually acknowledged, enjoyed and adored.

In reference to a continuation of the feeble state of my body, I have no anxiety or care. Though I am permitted to employ various simple remedies for my recovery, yet as my only desire for health is, that God may be more fully glorified, I have no solicitude about the result. Living or dying, I am *wholly* the Lord's.

As much as I love the work of publicly ministering grace to the hungry soul, with all cheerfulness I will continue to yield the realization of this desire to what may be developed as the will of my Father.

Permit me, beloved friends — readers of the Guide, to say to you, that if you are resting in any thing short of complete deliverance from all that can hurt, destroy or mar your peace, or prevent you from entering into this perfect union with the will of God, you are not fully appreciating the rich mercy and grace prepared for you.

God is no respecter of persons. What he has done for unworthy me, he will do for you, if you will but permit him.

It is his will that you should rejoice evermore — pray without ceasing — in every thing give thanks — that your enemies being destroyed you should serve him without fear, in holiness and righteousness all the days of your life — that you should be filled with all the fulness of God — that being risen with Christ, you should daily seek those things which are *above*, where Christ sitteth at the right hand of God.

As you value souls, your own transformation into the image of God, and his glory, cease to trust in your experience: — forgetting the things which are behind, press toward the mark for the prize, with perfect and joyful submission to his will *as revealed momentarily*, that you may speedily obtain that for which Christ died and rose again — the full life of God in your soul.

HENRY P. HALL.

NEW YORK, March, 1851.

THE GUIDE TO HOLINESS.

For the Guide to Holiness.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

I.

To M——,

I REMEMBER the days, my dear M —, when we went to the same school, and wandered abroad in the same fields. As I look out of my window this morning, and see the sun of April bathing the fields in its light, I am carried back to those pleasant scenes and times. I remember you when you were young; the image of the old house and the trees round it is present to my mind; and your father and mother took care of their loved one. I knew well, you had no care then; and, blessed be God, you tell me *You have no care now.*

Your earthly parents are dead; but your heavenly father lives. Your friends have been removed from you; your property has been taken; you are very poor. And yet that pleased and grateful smile, which shone upon your countenance when your earthly parents fed and protected you, is not less bright now that you have learned to recognize a Heavenly Father's care. Oh, how thankful we should be for holy hearts. When our hearts are in the truth by being holy, then we shall find God true. "*I have no care now.*" And why? It is because you *believe*. It is a great truth, that holiness, when fully realized, necessarily releases us from all anxiety. And if you are poor and sick, if your name is cast out as evil, and you are shut out in your utter destitution from every earthly resource, continue to

believe as you *have* done, that God will heal all your sicknesses, confound all your enemies, relieve all your wants. It is just as certain that the holy man *will receive all that is best for him* as it is that God exists.

I have just been reading the life of President Edwards. And in his Diary, under date Oct. 4, 1723, I find the following: — "Have this day fixed and established it, that Christ Jesus has promised me faithfully, that, if I will do what is my duty, and according to the best of my prudence in the matter, that my condition in the world shall *be better for me than any other condition whatever*, and more to my welfare to all eternity. And, therefore, *whatever my condition shall be*, I will esteem it to be such, (namely, the very best for my present and eternal welfare.) And if I find need of faith in the matter, that I *will confess it as impiety before God.*" And it was in accordance with this principle, that he formed his 57th Resolution; which is to this effect: that all he had to do was to seek holiness, and that God would take care of the rest.

The doctrines of holiness, when rightly understood, all point to this conclusion. The possession of holiness, which is the first great business, involves the possession of every thing else which is desirable for us. Not only the Scriptures, but a multitude of facts confirm this. I will mention at this time only one.

Mrs. Sarah Osborn, many years since a member of a Congregational church in Newport, Rhode Island, was one of the most devoted and eminent Christians of the period in which she lived. An interesting account of her life and Christian experience was published by Dr. Hopkins. She early devoted herself to God in a solemn covenant, and thus living on the principle of entire consecration, her advancement in holiness was very remarkable. She died on the second of August, 1796, at the advanced age of eighty-three. She never possessed much of this world's goods; and during the last twenty years of her life was very poor, living wholly upon the bounty of others. Her wants during this period, it is true, were not very great. She stood in need of daily food, washing, candle-light, firewood, and some clothing, and money to pay the rent of her house, which was five dollars every three months. As she had lived to God, she believed that God would see that she should have all that was necessary. "All these wants," says her biographer, "were

constantly supplied, while no particular person was engaged to do it, so that she had none to depend upon but God."

"There was something peculiar and extraordinary," he adds, "in her being able punctually to pay the rent of her house in this time, which is worthy of particular mention. She depended wholly upon the unsolicited benefactions of her friends for this, as she did for her daily support. And no one was engaged to assist her in doing this or to take any care about it. She had, therefore, no particular person to look to for it, or to make up any deficiency by which she should be unable to pay what was due at the end of each quarter. It was, therefore, a very precarious matter, to human appearance, whether, when she had paid the rent of one quarter, she should ever be able to pay another. She could not conjecture from whence it would come, as she had none to look to for it but that God whose is the world and the fulness thereof. Her intimate friends were sometimes concerned for her when her quarter was near at an end, and she had received but part of the five dollars which would soon be due; and there was a great scarcity of money, and all appearances that she would not be able to pay.

"When this was suggested to her she would reply nearly in the following words: '*I desire to be thankful, I do not feel in the least anxious about it, I do not doubt of having the whole of the money at the time in which it will be due, or near it.*'"

Dr. Hopkins adds, in giving this account, that "she never failed being able to pay with punctuality. She frequently did not receive much, if any part, of the money till just before the quarter was ended, and knew not from whom or from whence it would come; yet before the time to pay came, as much as would answer her end at that time would be brought or sent to her, by persons who knew nothing of her present strait. And it was often sent by persons who lived at a distance, which would come to her just at the time in which it was wanted. She had money sent her from Quebec, from the West Indies, and from various parts of the United States."

This statement is well authenticated. And easily, my dear M—, I could collect others like it; but it will not be necessary for you. Your own experience is a sufficient proof to you that God will feed and clothe, and will never desert in any respect, his truly holy ones.

Yours, in the true and perfect bond,

L. M.

For the Guide to Holiness.

HAPPINESS OF UNITED MINDS.

Two Angels met at heaven's gate ;
Each had the brightness of the sun ; —
But neither yet had found its mate,
Nor knew the bliss of two in one.

They long had wandered wide and far ;
God formed them in another sphere ;
And then they soared from star to star,
Until they met together here.

Where'er they went, below, above,
Unnumber'd spirits throng'd around ; —
And yet they knew, another love,
Their mated spirit, was not found.

They met, — the image of each other, —
Eye shone in eye, and heart in heart ;
More fond than brother meets a brother,
More dear than sisters long apart.

At once they folded at their side
Their golden wings, no more to roam ; —
Each in the other clasp'd a bride ;
Each in the other found a home.

“ And what is heaven,” they said, “ but this ? ”
With mingling heart and radiant brow ;
“ If heaven is love, and love is bliss,
The heaven we sought is round us now.”

U.

THE sharper the trial, the greater the triumph, and the deeper the rest of the soul when it is over. This is the natural result of learning by experience the great faithfulness of God. — *Oberlin Evangelist.*

For the Guide to Holiness.

PRACTICAL THOUGHTS AND EXERCISES.

"Whoever shall not receive the kingdom of God as a little child, he shall not enter therein."

HAPPY are they who, in a spiritual sense, become little children — children of their Heavenly Father — who, renouncing their pride and vanity, their self-will, and all the promptings of their selfish nature, get back to the childhood of innocence and love, and sweet reliance; who receive all the teachings of their Heavenly Father in the same simplicity and faith as the little child receives the teachings of its parent. Such a soul becomes simple and pure in its exercises, easy and natural in its operations. Feeling its own weakness and ignorance, it does not attempt to guide itself, to hearken to its own counsels, but looks to God for all that it needs. It is not too much disturbed by an incidental fall or mistake, but at once arises, wipes its eyes, and rushes to its Father, asking and receiving forgiveness. Conscious of no artifice, of no plans of its own, having no self will to direct, it moves easily, as God in his providence seems to direct; and, having done the duty of the present time, and as under the eye of God, it is not tortured by self-reflections and regrets; it is neither encumbered too much with the past, nor painfully reaching forward to the future, but has its eye fixed on the duty of the present moment. Not that the soul does not often retrace the dealings of God with it in times past, but it has learned rather to concentrate its energies upon the present time, upon that eternal "*now*," which is "the accepted time" with God, the moment for which *we are* rendering account to him, and which is accepted as our present offering. In this light, what magnitude, what extent, reaching from earth to heaven, does the present time assume! It is here, in this state, or offering up of itself to God, that God can operate in us, and through us, and by us. We choose his will, and desire only to be taught of God, in order to walk in his ways, and to do good to others. As the dews descend to the earth, and are exhaled again to heaven, so does the Spirit of God, operating in man, come from, and, through various channels, return to, God. It is not self-originated,

nor self-appropriated and absorbed; as the atmosphere to the sun, so is the soul the medium of God's communications to man.

How blessed it is to travel in the path of little children; in the road of true simplicity, neither too much fearing and questioning, nor too bold and assuming. Let not such an one perplex and distress himself to find out whether *every act* and *every thought* is of God. His father does not take from him his freedom, his naturalness, his activity, the exercise of the powers and faculties of his moral being. He gives him, as an ever active, living principle, faith in himself, to sustain and *comfort* him in every case of doubt and perplexity. The sacrifice of the desire to *know* certainly whether *this* or *that* small item of doing or saying is of God, is a great sacrifice of the truly loving, obedient heart; but it may have self in it as well as love, and must be sacrificed. Could we *know certainly* that every act was of God, this would be to live the life of angels, to suppose every act perfect, and no liability to mistake or fall. How grateful to the heart of the parent is the freedom, simplicity and faith of his child, who asks and receives all needful supplies and counsels; and walks on in the exercise of its freedom and activity and buoyancy, coming and reporting all it says and does into the listening and delighted ear of his parent. And is God not our *Father*? and does he not take *delight* in us when we become *his children*? When shall we comprehend in God the *heart* of a father? When shall we learn to walk with God in all simplicity, and faith, and love, like little children, looking up to and leaning upon our Heavenly Father for all that we need. "Children, have ye any meat?" said the Saviour to the disciples, and directed them how to cast the net, and they caught an abundance of fishes. So would he address himself to us: Children, are you in want? look to me in all your necessities, and I will supply your need.

P. L. U.

IN this state of existence the saints are educated for future usefulness. It may be, and probably is, true, that the saints will hereafter be employed in works of love, under circumstances that will require just that degree of knowledge and strength of virtue which they acquire in passing through the scenes of tumult with which they are surrounded in this life. — *Oberlin Evangelist*.

From Christian Retirement.

ON SPIRITUAL VISION.

It is a pleasant thing for the eye to behold the sun, and all the varied objects which are illuminated by its rays. If the natural eye be such a precious gift of providence, the eye of faith must be an invaluable gift of grace. Through the weakness of the natural eye, distant objects are dimly seen; but by the eye of faith we can pierce the veil which bounds our sight, and view the unseen glories of the heavenly world.

Lord, impart unto thy servant this spiritual vision, that I may daily contemplate the wonders of eternity, and the blest abodes of heavenly purity and joy.

When I look with an eye of faith towards heaven, what do I there behold?

The glorious habitation of him who filleth all space with his presence, who dwelleth in the light which no man can approach unto. I there behold the throne of grace and mercy, in the midst of which appears a *Lamb slain*, even Jesus, the friend of sinners, the advocate of guilty man.

I there behold myriads of glorified spirits hymning the praises of him, who was, and is, and is to come. They appear as flames of fire, burning with zeal and love. Their outstretched wings express their readiness to fulfil the mandate of their God.

I there behold rivers of pleasure, mansions of bliss; yea, more than tongue can speak or heart conceive. There dwells the great, the glorious God-man, Emanuel, God with us. Around him are assembled all his faithful ministers and people, clothed in white, with palms of victory in their hands, singing to their golden harps the praises of redeeming love.

To be ever near this gracious Saviour; to behold his glory; to experience the fulness of his love; to enjoy his smiles; to be filled with his Spirit; — is the heaven, the felicity, the glory of the saints in light.

When, from these high abodes, I cast my eyes upon this earth on which I tread, how mean does it appear! The believer may at that very moment be treading upon a scorpion, but he feels

not its painful sting ; some acute disorder may be striking through every nerve, but his exalted views of heavenly glory benumb the pain, and blunt the edge of suffering. Through the power of his realizing faith, he is even more than conqueror. He can glory in tribulation, and triumph in death. The world may frown, but it troubles him not. It may smile, but he regards it not. His whole soul is full of heaven, of Christ, and of eternal glory.

Oh, thou ever-blessed Spirit of grace and truth, impart this precious faith — this realizing view of Jesus — this sweet foretaste of everlasting bliss. Give me to know and feel my interest in his atoning blood. Make me more active for Christ — more devoted to his cause — more attached to his people — more alive to his honor — more simple in my dependance — more sincere in my professions — more simple in all my aims to glorify my God and Saviour.

When I look into the grave, what do I there behold? The dire effects of sin ; the vanity of all created things ; the end of pomp and pride.

But when, with the eye of faith, I look beyond this cold and dreary mansion of the dead, what awful scenes present themselves before me ! There I behold the rich man, who, when on earth, fared sumptuously every day, lifting up his eyes in torment, without one cooling drop to quench his flaming tongue. And why does he thus suffer ? Because he trusted in his riches, and forgot his God.

The grave is the concluding scene of splendor and magnificence. There, the now pampered body must become the food of worms. There, the body now arrayed in purple and fine linen, must be covered with corruption !

Methinks this humiliating end of human greatness should convince the fondest worldling of the vanity of earthly things. And surely it would impress the mind, and deeply, too, if men would but consider. Vain, thoughtless man ! ah, when will he be wise ?

The opening grave creates a slight alarm, when some beloved object is laid within its cold embrace. But soon the transient tear is wiped away, and every serious thought, like writing on the sand, is rapidly effaced by the world's returning tide of business or of pleasure.

Lord, grant that it may not be so with me. Teach me so to number my days that I may apply my heart unto wisdom. Preserve me from the folly of building the fabric of my hopes upon so mutable a foundation as human life.

Oh, may I never boast of to-morrow, but labor to improve *to-day*. Oh, may I seek thee now, whilst thou mayest be found, and call upon thee whilst thou art near; for now is the accepted time, now is the day of salvation. May I learn wisdom from the folly of others; and pray that they also may become wise unto salvation. Remembering that the end of all things is at hand, may I be sober and watch unto prayer. May I live in a constant preparation for a dying hour, and find the last retiring moment the happiest of my life, being brightened by faith in Jesus, and an assured hope of glory.

When I look around me in the world, what do I there behold? A scene of complicated misery — an *Aceldama*, a field of blood, a huge hospital filled with all manner of diseases, an asylum full of maniacs, fancying themselves immortal in the region of mortality, and happy in a vale of tears.

I behold a multitude of faithful prophets, now blowing the brazen trumpet of the law, and now the silver trumpet of the Gospel; each laboring to alarm or to allure this miserable, this dying crowd.

Some few, through grace, are arrested in their mad career; their eyes begin to open, the scales drop off, they stand confused and amazed, they look around in terror, and cry out — “What must we do to be saved?” Through grace they behold the Saviour; through grace they repent and believe; through grace they love and obey the Gospel. They now lament the dreadful situation of their poor companions, and become themselves the objects of derision.

Lord, what is man! how astonishing thy forbearance; how surpassing thought thy boundless grace and mercy!

Enable me to see the madness and folly of living at a distance from thee. Lead me from the ways and customs of the world. Fix my heart more steadfastly upon heavenly joys; upon Christ, the fountain of bliss; upon Christ, the hope of glory; upon Christ, thy well-beloved; upon Christ, the adoration of angels, the joy and por-

tion of the church on earth, the bliss and glory of the general assembly and church of the first-born in heaven.

In those blest regions of delight,
Where Jesus is unveiled to sight,
No mortal tongue can e'er express
The ransom'd sinner's blessedness.

His joys are all alike unknown,
As, seated on Emanuel's throne,
He drinks the living streams of bliss,
And views all heaven's joys *as his*.

Amazing grace ! stupendous love !
Oh ! may each warm affection move ;
Till all my soul is knit to thee,
In time and through eternity.

Thou of all joy the centre art ;
Oh ! never from my soul depart ;
Blest Jesus ! let thy saving love,
Like dew, drop gently from above.

Blow on thy garden, fairest one ;
Be thou my bliss, and thou alone ;
Let sweetest spices ever flow
To beautify thy church below.

For the Guide to Holiness.

DIALOGUE.

A. WELL, brother B., how did you get along at the meeting last night ? Did you carry out your resolution, and testify explicitly upon the question of your experience in holiness ?

B. We had a very good time last evening, I assure you ; and I am happy to be able to say that the grace of God sustained me, and I did testify distinctly that God had cleansed my heart from all sin.

A. You have kept your resolution, then, this time. But did you have any temptations or struggles of mind during the day, calculated to test your resolution ?

B. That I did. I was sorely pressed by the enemy, from the time you left me until I gave in my testimony in favor of full salvation.

A. In what particular manner did he try you?

B. He presented a variety of temptations. He told me it would occasion great surprise, and attract attention — many would discredit my testimony — I could not *in truth* declare it — I did not really *believe it* — I could not live up to it, and, therefore, would bring disgrace upon the cause of holiness, &c. But I determined, after reviewing the ground, to stand by my resolution. It seemed as though I could not doubt the fact that the work was done, though I was not blessed with such joyous emotions as some seem to have experienced; I determined, notwithstanding, to declare it.

A. How did you feel while delivering your testimony? Were you tempted or happy? Did you feel a spirit of liberty and freedom in speaking, or were you hampered and bound in spirit?

B. At first I felt quite happy, but my mind was somewhat startled by a sudden suggestion of the enemy, "That is not true, and your brethren do not believe it!" I was quite shocked at first, but I persevered and gained the victory. I then felt glad that I had done my duty. I must confess it seemed to my mind more like *duty* than *privilege*. It was a great cross, but the Lord helped me to bear it, and I felt that if my testimony was not credited, I could, in this particular, give my reputation to the Lord. But on sitting down I felt very happy. The love of God set my heart in a flame.

A. Then you felt more happy afterwards, than while delivering your testimony, did you?

B. Decidedly better. My joy and peace rose higher until the meeting closed. Sometimes I was so filled with the love of God that I was constrained to praise him aloud. On my way home the Lord was very precious to my soul. Bless his holy name!

A. Then you did not feel condemned for giving your testimony so explicitly?

B. Far from it. I felt that this was the cause of my happiness and joy. I felt that, in publishing what God had done for my soul, I had done right, and God was blessing me for so doing.

A. Would you not have been just as happy had you not testified so particularly as you appear to have done?

B. If I had come away without such testimony, instead of being filled with love and joy I think I should have been shockingly condemned, and shorn of my peace and strength. Why, I had *promised the Lord to do it!*

A. But if you had not made such promise, could you not have been blessed as well without bearing such testimony?

B. My firm conviction is that I could not. The Lord does not light a lamp to be hid under a bushel. The impression was firmly fixed in my mind, that if I would enjoy this blessing I must confess it. Yea, I confess to having lost the blessing of holiness several times through negligence in declaring it.

A. Does your experience in this matter satisfy you that it is impossible to enjoy the blessing of holiness without explicitly declaring it?

B. I cannot say what others may be able to do; but for myself I *know* that I cannot enjoy this blessing unless I witness *distinctly* upon the subject. I have tried this until I am satisfied.

A. What do you call "witnessing distinctly upon the subject?"

B. I mean to speak right out, in so many words, what you believe you have experienced. Not to say something that will *imply*, *involve*, or *intimate* it, but to express your convictions, purposes and experience as truthfully, directly, and exactly, as you can find words to do it.

A. But if you declare some truth or state of experience which *necessarily involves* the fact of this higher experience, is not this sufficient? Is not the great purpose of such testimony to encourage others to seek this state?

B. Undoubtedly one great object of such testimony is to encourage others; but other purposes are accomplished by the same testimony. It tends to strengthen our own faith, and give glory to God. To *necessarily imply* it in our testimony might answer, were it not for the fact that nothing but a *false shame*, or *fear of the cross*, or an *unwillingness openly to commit ourselves to this experience*, or something equally wrong, would restrain us from giving in a *direct* and *straightforward* testimony. The motives which draw out an *implied testimony* on this subject render it more or less unacceptable to God, and useless to others.

A. I see the point you make, and admit its force. If a man gives in his testimony in a roundabout way, you think it likely that some improper motives or feelings keep him from a direct witness and so vitiate his testimony.

B. Precisely so. Some may prefer an indirect testimony, because it may not seem to commit them to such strictness of life as a direct testimony; but surely we ought to *profess* what we believe ourselves to *possess*. Some may prefer an indirect testimony because the terms *holiness*, *sanctification*, and *perfection*, have been used so often in ridicule of this state that they shrink from the use of them. But they are Scripture terms, and ought not to be abandoned; for the Holy Ghost has selected them as *most expressive* of this state. Some may prefer an indirect testimony, in order that they may surely keep within their experience; but if we believe ourselves in possession of this blessing, we ought to *profess* our faith. It is our *faith* that is to be professed. We are to *believe*, and then *declare our faith*.

A. Well, I must say that this looks scriptural and reasonable. I shall call and inquire of you again about your progress, for I am interested upon this subject. Meanwhile I hope the Lord will keep you faithful.

B. He will, if I trust only in him. If you ever learn, therefore, that I have lost my faith and joy, you may know that I have failed to trust in him.

THREE IMPORTANT POINTS.

THE venerable Asa Kent, a pioneer in the spread of Methodism in New England, in giving an account of the work of the Lord on OLD LANDAFF CIRCUIT, closes with some important reflections on Christian experience, which we copy from Zion's Herald.

There are three important points of Gospel doctrine, which are directly calculated to keep alive the spirit of zeal and power in the church, when faithfully brought home to the hearts of the people. They are, Justification by Faith, the Witness of the Spirit, and Entire Sanctification.

We will take each of them.

1. Justification by Faith. Before the sinner can have this faith, he must feel a consciousness that he is a sinner — that he is condemned by the law — that he cannot save himself, and that his only hope of salvation is through our Lord Jesus Christ. The apostle points such to Jesus, and says, "To him that worketh not, but believeth in him that justifieth the ungodly, his faith is accounted to him for righteousness." By this act of faith the sinner is forgiven, his liability to punishment removed, and he is recognized righteous before God. Not that faith in itself possesses this virtue; but the Holy Spirit gives power to his faith to renounce all for Christ — to trust in him alone, and appropriates his atoning merits for the salvation of his soul.

Many in those days denounced sudden conversion; but rather see penitents under the "law work" for months or years before they should dare to entertain a hope. We felt no inclination to work by *their* rule, while we found that, in Bible times, thousands were converted in a day.

2. The Witness of the Spirit. It is of infinite importance to know whether we are, or are not, accepted of God. It is reasonable to suppose that when God pardons a sinner, he would give him an evidence of it, that he might acknowledge the mercy with gratitude and thanksgiving. Do any of you ask what is the nature of this witness? We would say that language is always barren when we would speak of the work of the Holy Spirit upon our hearts. Mr. Wesley gives his views upon the subject thus: — "The testimony of the Spirit is an inward impression on the soul, whereby the Spirit of God directly witnesseth to my spirit that I am a child of God — that Jesus Christ hath loved me, and given himself for me, and that all my sins are blotted out, and I, even I, am reconciled to God."

This evidence is not always equally clear, and may sometimes be almost obscured through manifold temptations; but if we look to God in prayer, and trust alone in him, he will shine again, and cause every cloud to disappear. The Spirit witnesses to different persons according to the degrees of grace which they have attained. The Scriptures speak of babes, little children, young men, and fathers, and the consciousness of this union with Christ may be accordingly. It is of infinite importance that every Christian should know how far

he has progressed in the divine life — what his present state and future prospects. This he cannot know without close self-examination, which, I fear, is too much neglected.

3. The doctrine of full sanctification requires us to love God with all our heart, soul, mind, and strength, and the same Spirit that witnesseth our adoption, witnesseth also that there is a fulness of Gospel holiness which we have not yet attained. This Spirit would lead us into that fulness, if we but followed his teachings.

To this end the Spirit helpeth our infirmities, and teaches us what to pray for as we ought, and maketh intercession for us.

The Christian should understand that the hungerings and thirstings which we often feel for all the mind that was in Christ are begotten in us by the *sanctifying Spirit* that is sent into our hearts to enlighten, purify, and make an end of sin; and if it is not "grieved," it will stay with us, and cut short the work in righteousness.

Many sincere souls are hindered in this way — they are so intent upon seeking the *great blessing of holiness* that they seem to forget that they should thank God for other blessings. This is an error, and their prayers are not mixed with thanksgiving, and cannot be accepted. We should consider that the Holy Spirit is a gift from Heaven, sent into our hearts, and is a blessing of itself, and a pledge and earnest of all covenant blessing. Oh, be thankful for this pledge, and hold it fast. This Spirit will take of the things of Christ, and show them to us. It is a *blessing to see them* presented for our acceptance; a blessing to have our infirmities helped, that we may press forward for the prize of perfect love.

We would suggest some thoughts for the consideration of those who are seeking this great salvation.

Jesus prayed, "Sanctify them through thy truth." It is God's truth, as a purifying fire, which sanctifies the soul, and faith brings that truth into our hearts, where it sits as a purifier from the dross of sin.

Again, Jesus said, "the truth shall make you free," and we may add, that error will retain the mind in bondage.

Here we notice the effects of error and of truth.

1. Some believe that they never can be saved from all sin until near death, or in the very act of dying; this error retains them in

bondage. Truth has declared, "the blood of Christ cleanseth from all sin." This gives the soul freedom to ask for the fulfilment of the promise.

2. Some believe that if any do obtain this blessing, it must be an extraordinary case, and that it would be presumption for them to hope for it. This error binds the soul. The truth is, "God is no respecter of persons." He is willing to bless each and every one on the same condition. Believe this, and it will open the path of encouragement before you.

3. Some believe that if they ever obtain this grace they must first be more faithful, do more, pray more, and suffer more. Then you are expecting it by works, or suffering, and not by faith.

Some suppose their cases are peculiar, having by sin involved themselves in difficulties from which they know not how to escape, and now think that God is not as willing to bless them as he would have been if they had not thus sinned. This is an error. Truth proclaims, "whosoever cometh unto me I will in no wise cast out." Believe this, and it will bring you nearer the mercy-seat—he accepts the chiefest of sinners.

5. Some admit it as a fact, that others are more favored than they—have fewer hindrances, or greater help to overcome opposing influences. This is in effect saying, "I knew thee that thou wert an hard man, requiring of all an amount of labor, and then affording help to one, and neglecting another." This error hedges up their way. The truth is, "he giveth to all men liberally, and upbraideth not." The moment we believe this, we obtain liberty to approach the mercy-seat, and there plead for the full portion of a child.

6. It may be suggested to the mind, that you are not now prepared for such a blessing, you must have different feelings, and a clearer perception of the nature and operations of faith, before you can obtain the blessing. With these feelings, all your prayers, tears and fasting will prove unavailing. You assume to judge what kind of feelings and perceptions are necessary, and you thereby set limits to the operation of the power of God on your heart, until your views of a proper fitness is obtained—look away from self to the heart of Jesus, for a fitness to supply your every need.

7. Do you say, "I am willing to cast my soul and body, and all my interests for time and eternity upon the atoning merits of my

crucified and risen Lord." I would ask, why make a virtue of what you are *willing to do*? Cast your whole soul upon him, just as you are, for he is willing this moment to cleanse your heart. Cry out, I yield, I yield, and throw wide the door of your heart, and say,—

" Come in, come in, thou heavenly guest,
Nor hence again remove;
But sup with me, and let the feast
Be everlasting love."

And let all the affections and powers of your soul say, Amen—thy will be done. The Lord will accept the sacrifice, and give the assurance of it. Sometimes the witness is immediately given. At others it may not be given for some days; meantime you should watch your peace, looking constantly to Jesus for light and power to do his will, and the witness shall be sealed upon your hearts.

We will briefly notice the good effects of this grace in the preachers, and also in the membership, and then close.

1. The preacher is hereby granted near access to the throne of grace, and finds a power to present himself, his family, his congregation, and then all mankind, before the Lord, and to intercede for them in a manner he never did before.

2. "The pure in heart shall see God," in nature, providence and grace. He shall see him as the *first cause*, and, having a consciousness that he is in the path of duty, he is not discouraged by *second causes*, however trying or dark they may appear.

3. He walks in the light, and study is more sweet, and it is easier to fix upon a subject, as he more readily perceives the state or condition of his congregation. There is a great difference between light and darkness. The mechanic enters his shop in the dark, and would perform an important work. His tools and materials are all there; but he hesitates, takes them by the wrong end, and wastes his time in fruitless perplexity. He obtains a light with which he sees how to work to good advantage. The minister that enters his study with darkness of mind cannot satisfy himself with a text or subject, feels a straitness of spirit, sighs and wishes; but seems to take every thing by the wrong end. He will gain much time by laying aside his subject designed for others, and carry his own case to the throne of grace, "Lord, lift thou up the light of thy counte-

nance upon me. Persist in asking until "the body is full of light,"—then all is plain and easy.

4. His soul is full of sympathy, and he finds his way to the hearts of his people. He preaches, prays, and visits, and the constraining love of Christ moves his own heart, and he finds a power within to overcome opposition, and move the hearts of others.

5. He is burdened in spirit for those at ease in Zion, and labors to induce them to seek all the mind which was in Christ, as the best safeguard against backsliding from the Lord. He feels for the tempted and tried, the bereaved and the cast down, and would draw their hearts nearer and nearer to Christ, that they may have grace to help in time of need.

6. In the membership this grace is the bond of Christian union. Nothing in nature can bind hearts so close together as those experience who, with one accord, are praying in the Holy Ghost. The reason is this: their hearts are united to each other, and each centering his affections in the heart of Jesus, they derive succor from him, and each has a share in the heavenly communication. Souls must know by experience in order to form any adequate idea how much of heaven may be enjoyed upon earth, in union of faith and love.

We will only add, may the doctrine of justification by faith, and the direct witness of the Spirit, and Gospel holiness, be for ever retained in the church, and experimentally preached, and practically exemplified, both by ministers and the membership, to the praise and glory of God.

BISHOP HEDDING.

WE presume most of our readers know that this eminent servant of God has been in a precarious and critical state of health for some months. It was his appointment to preside at the New England Conference, but, he being absent, Bishop Janes read the following extract of a letter from him.

It seems to us that it would read well to a stranger. It certainly contains expressions of sound theology and deep experience; and

coming, as it did, from one exalted by talent, by grace and position, to be a prince in Israel, and one who had been as a father to the members of the Conference, it produced a most powerful sensation. May the impressions produced be long remembered, and may mantles like his fall upon many of the sons.

"I try to persuade myself that I am better in health than when you were here in the winter. In some respects I am better, in others not so well. But our Heavenly Father's will is my will. I have believed, for more than fifty years, that Providence is good to all God's children, even in all its dispensations. But I have entered into a deeper experience of that great truth, the winter past, than I ever did before.

" 'Good is Jehovah in the rain and sunshine,
Nor less his goodness in the storm and thunder;
Mercy and judgment both proceed from kindness,
Infinite kindness.
Jehovah Jireh! Oh, what a name!
How he provides! and at what a price!'

" 'His dying crimson, like a robe,
Spreads o'er his body on the tree;
Then I am dead to all the globe,
And all the globe is dead to me.'

"Since the first attack, (28th of Dec.) I have felt no anxiety, no disturbance from within or from without — all is 'calm, and joy, and peace.' But how is it so? God has done it — no one else in the universe could have done it. In the first paroxysm, when the winds howled and the waves roared, and the deep yawned, my Master said, 'Peace, be still.' And every day and every night since, the Lord has been with me, saying,

" 'Be still, and know that I am God!'

"E. HEDDING."

"POUGHKEEPSIE, April 23, 1851."

HE that would pray with effect, must live with care and piety. —
Taylor.

HEZEKIAH CALVIN WORSTER.

In demonstration of the Spirit and power. — PAUL.

WE copy the account of Mr. Worster from SKETCHES BY AN ITINERANT, a very interesting work, just published in this city by C. H. Peirce & Co.

HEZEKIAH CALVIN WORSTER left, at his death, on a fragment of paper, the following dates of his history : " Born, May 20, 1771 ; convinced of sin, Oct. 9, 1791 ; born again, Dec. 1, 1791 ; sanctified, Feb. 6, 1792." Religion with him " was in demonstration of the Spirit and of power." No vagueness attended the facts of his Christian experience, nor the presentation of experimental truth in his ministrations. He might pre-eminently be called " a flaming herald " of the word, for it was " in his heart as a burning fire." He commenced his ministry in 1793, on the Granville circuit, in Massachusetts. As this circuit was within the limits of the Albany district, then superintended by the devoted Thomas Ware, I suppose he joined the Albany conference of that year. The two following years he spent in arduous labors on circuits in New Jersey and New York.

Methodist itinerants had already penetrated to the wilderness of Canada, and had begun to lay the foundations of that extended Wesleyan interest which now exists throughout the British Possessions in North America. James Coleman and Darius Dunham had been laboring successfully in Upper Canada. In 1796, Worster, who was ready to suffer the loss of all things for Christ, volunteered, with Samuel Coate, (a name dear to New Jersey Methodists) to join the pioneers beyond the line. His history, during that expedition, would form a romantic and almost incredible narrative. Three weeks were spent on their route, during which they lodged every night under the trees of the forest.

He travelled about three years in Canada, preaching almost daily, and with a power seldom equalled in the history of the Christian ministry. There was, indeed, in his word, an energy almost resistless. The dwellers in the wilderness, long destitute of the means of religion, heard with amazement his overwhelming eloquence, and

often fell, in their forest congregations, like dead men, under his word. Bangs, in his *History of Methodism*, says, "Such was the holy fervor of his soul, his deep devotion to God, his burning love for the souls of his fellow-men, that he was the happy instrument of kindling up such a fire in the hearts of the people, wherever he went, particularly in Upper Canada, that all the waters of strife and opposition have not been able to quench it. * * * The grace of God wrought mightily in him." "Oh, what awful sensations," exclaims the same writer, "ran through the assemblies, while Calvin Worster, and others of like spirit, were denouncing the just judgments of God against impenitent sinners, in such pointed language as made the 'ear to tingle,' and the heart to palpitate!"

He was a man of Abrahamic faith, and his prayers seemed directly to enter heaven, and prevail with God. He carried with him an unceasing spirit of prayer. Often at midnight would he rise and call upon his God, while the inmates of the house where he made his temporary abode were awed by the solemn voice of his supplications ascending amidst the silence.

Such was the unction of his spirit, and the bold, resistless power of his appeals to the wicked, that few of them could stand before him; they would either rush out of the house, or fall to the floor, under his word.* He was not only habitual, but prevalent, in prayer. An anecdote is related in illustration of the power of his faith. A revival occurred under his labors, which was attended with overpowering effects among the people. His presiding elder, Rev. Mr. D —, entering the assembly at a time when sinners were falling to the earth under the power of the truth, and the people of God were rejoicing in their victory, condemned the excitement as wild-fire, and knelt down to pray that God would allay it. The devout Worster

* Such marvellous demonstrations were not uncommon under the ministry of the great men of that day. Dr. Bangs says:—
 "At a quarterly meeting in the Bay of Quinte circuit, as the preacher commenced his sermon, a thoughtless man in the front gallery commenced to swear profanely, and otherwise to disturb the congregation. The preacher paid no attention to him until he was in the midst of his sermon, when, feeling strong in faith and the power of His might, suddenly stopping, he fixed his piercing eye upon the profane man; then, stamping with his foot, and pointing his finger at him with great energy, he cried out, '*My God! smite him.*' He instantly fell, as if shot through the heart with a bullet. At this moment such a divine afflatus came down upon the congregation, that sinners were crying to God for mercy in every direction, while the saints of God burst forth in loud praises to his name. Similar instances of God's gracious presence were not uncommon in those days in that country, as they have been related to the writer on the most unquestionable authority."

knelt by his side, and in a whispering tone prayed, "Lord, bless brother D —! Lord, bless brother D —!" He had not prayed thus many minutes, before the presiding elder was smitten down upon the floor, and was so filled with the Holy Spirit that his complaints were turned into grateful praise, and he went forth spreading the divine flame through the length and breadth of his district, "to the joy and salvation of hundreds of immortal souls."*

The rigors of the climate, and the excess of his labors, injured his health, and in 1798 he was seized with pulmonary consumption. Yet he did not immediately give up his indefatigable ministrations, and his marvellous power over his hearers continued even when he could no longer speak loud enough to be heard except by those who stood immediately around him. It is authentically recorded, that when so far reduced as not to be able to speak above a whisper, his whispered utterance, conveyed by another to the assembly, would thrill them like a trumpet, and fall with such power on the attention of the hearers that stout-hearted men were smitten down to the floor; and his very aspect is said to have so shone with "the divine glory that it struck conviction into the hearts of many who beheld it."

At last, hopeless of any further health, he returned to his paternal home, to die amidst his kindred. I have discovered a single glimpse of him on his route homeward, in the journal of the quaint but earnest-minded Lorenzo Dow. That eccentric man had been laboring sturdily on extensive circuits in New England. Throughout all his wandering course he carried with him a profound religious solicitude, not unmixed, perhaps, with the infirmities of partial insanity; and amidst apparent ebullitions of humor, his spirit hungered and thirsted after God. He writes, in his own unpolished but explicit style, as follows:

"When I was on the Orange circuit, I felt something within that wanted to be done away. I spoke to one and another concerning the pain which I felt in my happiest moments, but no guilt. Some said one thing and some another; yet none spake to my case, but seemed to be like physicians that did not understand the nature of my disorder. Thus the burthen continued, and sometimes seemed greater than the burthen of guilt for justification, until I fell in with

* Memorials of Methodism.

T. Dewey, on Cambridge Circuit. He told me about Calvin Worster, in Upper Canada, — that he enjoyed the blessing of sanctification. I felt a great desire arise in my heart to see the man, if it might be consistent with the divine will; and not long after, I heard he was passing through the circuit, and going home to die. I immediately rode five miles to the house, but found he was gone another five miles further. I went into the room where he was asleep; he appeared to me more like one from the eternal world than like one of my fellow-mortals. I told him, when he awoke, who I was, and what I had come for. Said he, God has convicted you for the blessing of sanctification, and that blessing is to be obtained by the simple act of faith, the same as the blessing of justification. I persuaded him to tarry in the neighborhood a few days; and a couple of evenings after the above, after I had done speaking one evening, he spoke, or rather whispered out an exhortation, as his voice was so broken, in consequence of praying, in the stir in Upper Canada, where from twenty to thirty were frequently blessed at a meeting. He told me that if he could get sinners under conviction, crying for mercy, they would kneel down, a dozen of them, and not rise till they found peace; for, said he, we did believe God would bless them, and it was according to our faith. At this time he was in a consumption, and a few weeks after, expired. While whispering out the above exhortation, the power which attended the same reached the hearts of the people, and some who were standing and sitting fell like men shot in the field of battle; and I felt it like a tremor to run through my soul and every vein, so that it took away my limb power, so that I fell to the floor, and by faith saw a greater blessing than I had hitherto experienced, or, in other words, felt a divine conviction of the need of a deeper work of grace in my soul — feeling some of the remains of the evil nature, the effect of Adam's fall, still remaining, and it my privilege to have it eradicated or done away. My soul was in an agony; I could but groan out my desires to God. He came to me, and said, believe the blessing is now. No sooner had the words dropped from his lips, than I strove to believe the blessing mine now, with all the powers of my soul; then the burthen dropped or fell from my breast, and a solid joy and a gentle running peace filled my soul. From that time to this, I have not had the ecstasy of joy or a downcast spirit as formerly;

but more of an inward, simple, sweet running peace, from day to day, so that prosperity or adversity doth not produce the ups and downs as formerly; but my soul is more like the ocean, whilst its surface is uneven by reason of the boisterous wind, the bottom is still calm; so that a man may be in the midst of outward difficulties, and yet the centre of the soul may be calmly stayed on God."

Such was the influence of Worster on this wayward but energetic man — such the power of his eloquence, whispered from lips blanched with mortal disease, on the rustic assembly of Orange circuit.

He passed on to his home, and lay down to die; but before his spirit left the body, it seemed already in heaven. He was asked, when his power of utterance was almost gone, "If his confidence in God was still strong?" "Strong! strong!" was his whispered but exulting reply. When he was fast declining, and death was almost in view, he exclaimed that "the nearer he drew to eternity, the brighter heaven shined upon him." On the 6th of November, 1798, he passed into the heavens.

THE PROPER VIEW TO TAKE OF TRIALS.

RECEIVE every inward and outward trouble, every disappointment, pain, uneasiness, darkness, temptation, and desolation, with both hands, as a true opportunity and blessed occasion of dying to self, and entering into a fuller fellowship with thy self-denying, suffering Saviour.

Look at no inward or outward trouble in any other view; reject every other thought about it; and then every kind of trial and distress will become the blessed day of thy prosperity.

That state is best which exerciseth the highest faith in, and fullest resignation to, God.

WILLIAM LAW.

THINK in the morning what thou hast to do this day, and at night what thou hast done; and do nothing upon which thou mayst not boldly ask God's blessing; nor nothing for which thou shalt need to ask his pardon.

ANON.

THE GUIDE TO HOLINESS.

For the Guide to Holiness.

CHRISTIAN PERFECTION.

BY N. BANGS, D. D.

HAVING seen that Jesus Christ is a perfect Saviour, and therefore every way adequate to save his people from their sins, let us now inquire whether He does indeed so save them that they may answer their end, and thereby evince the perfection of their character?

We have already asserted that one end of their being and more especially of their redemption and salvation is that they might glorify God and show forth His praise. "Whoso offereth praise glorifieth me, and to him that ordereth his conversation aright will I show the salvation of God." Now do not those who are thus saved offer the purest incense of praise to God and the Lamb? The more humble the man is—and none are so filled with humility as those who are sanctified—the more will he be led to ascribe the honor of his salvation to God. But the very essence of sin is pride, and this pride unfits him to offer this pure tribute of praise to God; and while he remains under its power and influence he cannot, even if he would,—but he has no will to do it—praise God with a pure and humble heart. This sin must, therefore, be eradicated from the heart, and no longer be exemplified in practice, in order to fit man for this manifest design for which he was made and redeemed by the blood of Christ. When this is done the "tongue of the dumb shall sing." Then shall be fulfilled the saying of the prophet, "O Lord, I will PRAISE THEE; for though thou

wast angry with me, thine anger is turned away, and thou dost comfort me."

None, I apprehend, will dispute but that the more pure the heart the more perfectly God is seen in His true character. Hence it is said, "Blessed are the pure in heart, for they shall see God." But sin hath blinded the eye of the understanding, and so long as sin remains — and it will remain until it is taken away by an application of the blood of Christ — this blindness remains — and this blindness prevents man from seeing God as he is, and therefore, though such may look at him, they view him through a perverted medium, and always imbibe erroneous ideas of his character. But the eyes of the understanding being enlightened by the bright rays of eternal truth, and the heart sanctified by the sprinkling of the blood of Christ, the understanding and heart act in unison one with another, and from this purified fountain issue those streams of praise which the tongue of the sanctified delights to utter. How appositely are these sentiments expressed in the following words of the poet :

"Open my *faith's interior EYE*;
Display *THY GLORY from above*;
And all I am shall sink and die,
Lost in *astonishment and love*.

"Confound, o'erpower me by thy grace;
I would be by myself abhorred,
All MIGHT, all MAJESTY, all PRAISE;
All GLORY BE TO CHRIST MY LORD."

Here the soul that has his "interior eye" opened, and on whom the glory of the Lord is "displayed," is represented as sinking, as it were, into "nothing" in his own sight, while he looks up with his enlightened eye, and overpowered by a sense of the matchless grace of God in Christ Jesus, he beholds and ascribes "all might, all majesty, all praise, and all glory," to Christ his Lord, who has thus redeemed him from all sin and made him white in the blood of the Lamb.

That he is under obligation thus to praise God, all must admit. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and your spirit which are his." Though we are to glorify God by all our external conduct, by a conscientious

observance of all his ordinances, yet we are more particularly to glorify him with our tongues, for these have been given to us for the express purpose of sounding his praise abroad. That we may do this the more perfectly the heart must be cleansed from sin, that it may dictate those pure words of praise that flow from sanctified lips, — lips that have been set apart for the exclusive service of God, — lips that always speak reverently of his name, and thus “show forth the praise of him that hath called us to glory and virtue.” With this feeling, arising from purity of heart, and a deep consciousness of his high obligations to Jesus Christ, for having redeemed him from all his sins, he adopts the following language of the poet :

“Jesus, I BLESS thy gracious power,
And all within me SHOUTS thy name;
Thy name let every soul adore,
Thy name let every TONGUE proclaim;
Thy grace let every sinner know,
And find in thee their HEAVEN below.”

Let the reader who wishes to see how deeply humbled the saved sinner is in view of his past vileness, of his utter unworthiness before God, and of his entire indebtedness to Divine grace in bestowing upon him “such mercies” as have “stooped to retrieve him” from the thralldom of sin, read the whole hymn, 291, Old Collection, and he will be convinced that it was composed under an experimental knowledge of the goodness of God to the poet’s inmost soul, and that hence he was led to exclaim,

“Honor, and might, and THANKS, and PRAISE,
I render to my pardoning God;
Extol the riches of thy grace,
And SPREAD thy saving name abroad;
That only name to sinner’s given,
Which lifts poor dying worms to heaven.”

So far, then, as we are qualified, by the sanctifying operation of the spirit of God, to do this, so far we answer the end of our creation and redemption, and so far may be pronounced perfect. But we know, every one that has any just perceptions of the Divine character, must know perfectly well, that sin has disqualified us for this holy work of praise and thanksgiving; and therefore it follows of necessity that sin must be destroyed from the heart before the

tongue can thus utter forth the praise of God with a hearty good will; and this is done only in sanctification, or the being "cleansed from all unrighteousness" by the Holy Spirit's applying the blood of Christ to the heart.

None can praise God with their tongues so effectually as ministers of the Gospel. These have been called, set apart, and anointed with the "Holy Unction," expressly for the purpose of proclaiming unto the nations the hallowed name of God—for the holy purpose of exhibiting and defending the character of that Divine Saviour who was "holy, harmless, and separate from sin," of propagating that religion which is "pure and undefiled," and of urging upon all who come within the sound of their voice the necessity of that "purity of heart" without which we cannot see God. How can they do this unless their own hearts are pure? Can they, while their consciences are defiled by sin, publish the glad tidings of salvation with those joyful lips which become the messengers of the Most High?

That they may deeply feel the high importance of their sacred trust, may duly appreciate the supreme excellence of their divine calling, and speak with that powerful eloquence which becomes the tremendous consequences involved in their high commission, their tongues must be unloosed by having their natural strings cut by the "sword of the Spirit," and their hearts filled to overflowing with the perfect love of God. When this is the case they will not speak with that dull, prosing, monotony with which the schoolboy repeats his lesson or the philosopher delivers his lecture. On the contrary, with their hearts heaving under the pressure arising from a deep consciousness of their high and holy calling, and their minds expanding under an enlarged view of the goodness of God in Christ Jesus, their tongues will become eloquent in the cause of their Divine Master, and they will pour forth a torrent of heavenly truth which will carry their hearers away, and more especially the pious part of them, into the regions of holiness and spiritual happiness.

Why are not all ministers thus impressed and thus inspired? Because they do not "plunge into the Godhead's deepest sea" of sanctifying love. Let them dive into this ocean and they shall rise up "filled with all the fulness of God." Then indeed is fulfilled the prayer uttered in the following words:—

"Thou, Jesus, thou my breast inspire,
And touch my lips with hallowed fire;
Unloose a stammering infant's tongue;
Prepare the vessel of thy grace;
Adorn me with the robes of praise,
And mercy shall be all my song:
Mercy for all who know not God;
Mercy for all in Jesus' blood;
Mercy, that earth and heaven transcends;
Love, that o'erwhelms the saints in light;
The length, and breadth, and depth, and height
Of love Divine, which never ends."

Now, when both preachers and people are thus sanctified to God, the Church is fitted to answer the design of its establishment. This is declared by the Saviour to be as a "city set upon a hill, that its light may so shine before others that they may see their good works, and glorify their Father who is in heaven." When the light of God, his character, his truth, and goodness, shine out perspicuously through his church, infidelity stands abashed, all frivolous objections against the truth of Christianity are silenced, and even the sinner is constrained to bow before the power of Divine truth, and to confess to its superior excellence and Divine authority, and thus give glory to God by a frank confession of the truth. Thus, as David said, "out of Zion, the perfection of beauty, God hath shined." The Church indeed is the mirror through which God shines upon the world around about us, and the rays of his glory are reflected through this medium, upon the understandings and consciences of the skeptics and blinded sinners, and they are thereby constrained to acknowledge that God is in the midst of his people in truth and love. But if the church be covered over with the filth of iniquity, how can the rays of this church shine forth! The clearer the glass the more brilliant will be the light that it reflects. (So the more pure the church, which is the glass through which God shines upon the world, and reflects the rays of his glory upon the objects upon which they light, the more powerfully convincing will the truth be carried to the hearts of all whose eyes are so far opened as to behold them.)

The great reason why the truth of God has been so much obscured is the glaring inconsistency exhibited between the requirements of Christianity and the spirit and practice of its professors. When the visible church has been most corrupt, infidelity has been

most rife, and hence a corrupt church has always been the hot bed of Infidelity. So it was in France in the time of the Revolution in 1789. Is it to be supposed that a mind so acute as that of Voltaire's would have embraced Infidelity had he not viewed Christianity through the perverted medium of a debased, erroneous and corrupt church? Never! Had a pure church existed, through which the rays of truth would have been reflected, he must have caught a glimpse of their Divine origin, and been conducted by them to their fountain, and have fallen down and acknowledged with humility that Christianity had God for its author, Jesus Christ for its finisher, and the Holy Spirit for its efficient agent to carry it into experimental and practical effect.

Here then we see the end to be gained by the church of Christ; and just so far as it is fitted, by the purity of its doctrine, experience, and practice, to answer that end, the church may be pronounced perfect. And although such a state of perfection may not be expected as that every individual preacher and member shall exhibit in his temper, words and actions, this purity of character, yet we have reason to praise God that there always has been some such, that there are such now, whose character and conduct will bear the closest scrutiny, and the more intimately they are known, the more highly are they appreciated. These are the lights of the world, the salt of the earth, enlightening all who come within the reach of their influence and communicating a savory feeling in the hearts of all God's believing people, and thus furnishing a most convincing evidence of that perfection of character for which we plead; and I thank God that the number of such are daily increasing; and on this is founded the hope that the time is fast approaching when the "mountain of the Lord's house shall be established upon the tops of the mountains, and all nations shall flee into it," and shall be safely sheltered under its gilded roof. In all such the prayer of the poet is answered, which he puts up in the following energetic words:—

"Answer that gracious END in ME,
For which thy precious life was given;
Redeem from ALL INIQUITY,
Restore, and make me MEET FOR HEAVEN!
Unless thou PURGE MY EVERY STAIN,
Thy sufferings and my faith are vain."

Here the poet recognizes the truth I am endeavoring to sustain, namely, that the end for which the precious life of Christ was given may be answered, but it would be defeated unless we are "purged from every stain," and thereby made "meet for heaven." It is then, and then alone, that we are fitted to "glorify God in body and spirit," by rendering to Him the praise which is due to his name, and to sound his praise abroad in the ears of all that come within the hearing of our lips. It is then, and then alone, that the force of our example carries an irresistible conviction to the hearts of all that behold it, of the truth and reality of that religion which we profess with our lips. It is then, when the heart is filled with this "peace, and joy in the Holy Ghost," and which shines out in our tempers and actions, that the full soul is prepared to adopt the following joyful and triumphant language of our own delightful poet, in which he anticipates the glories of the upper world:—

"What a rapturous song,
When the glorified throng,
In the spirit of harmony join;
Join all the glad choirs,
Hearts, voices, and lyres,
And the burden is MERCY DIVINE!

"Hallelujah, they cry,
To the King of the sky,
To the great everlasting I AM;
To the Lamb that was slain,
And that LIVETH AGAIN,
HALLELUJAH TO GOD AND THE LAMB."

The more attentively we study our hymns the more we shall perceive how exactly they harmonize with the language of sacred scripture, and of course they imbibe and cultivate the same spirit of exalted piety, and the holy fervor which dwelt in the hearts of those men of God who wrote under the inspiration of the Spirit. So the Revelator represents "the angel," that is the minister of the everlasting gospel, as "saying with a loud voice, fear God, and give glory to Him," and the redeemed of the Lord are represented as uniting in a song of praise to God and the Lamb, "saying, Allilua; salvation, and glory, and honor, and power unto the Lord our God." And the poet seemed to catch a spark of the heavenly inspiration, while he echoed it back in the poetical strains already quoted.

Now, most assuredly, those who are qualified to sing those smooth words of praise with joyful tongues, must have their hearts purified from the torpid influence of sin, for this has stopped their mouth and so benumbed all their faculties that they cannot, until this leadening power of sin is removed from their hearts, rise to that sublimity of perception, and be filled with those rapturous views of God, which will enable them to shout forth his praise in those words of inspiration which we have before quoted.

When this is done the tongue is unloosed, so that the prayer of the poet is fulfilled, which he expressed in the following words : —

“Lo! God is here! Him, day and night,
The united choir of Angels sing;
To Him enthroned above all height,
Heaven's host their noblest praises bring;
Disdain not, Lord, our meaner song,
Who praise thee with a stammering tongue.”

P. S. I perceive in the April number of the Guide to Holiness, a piece on Divine Guidance, which I think contains some dangerous sentiments. The writer seems to think that when “self is destroyed there is nothing left for Satan to work upon.” To say nothing of the absurdity of supposing that self shall be so far annihilated that we may no longer love ourselves at all, inasmuch as our Saviour has taught us that the love of our neighbor must be measured by our love to ourselves, the much greater absurdity of supposing that we can be so holy as not to feel temptation, ought to be instantly and promptly exposed and put down. What! Shall we be more holy than the Saviour? Was not he “tempted in all points like as we are, and yet without sin?” And if Satan had the audacity to assault the Master will he leave the servant unassailed! And if he dared to attack the Divine Head, will he pass by the members without thrusting his darts at them! And does not the apostle Peter say, “If need be, ye are in heaviness through manifold temptations?” To quote the numerous passages of sacred scripture which affirm that God's most devoted servants are all their life time subject to temptations, would be almost an endless task, as they abound in declarations of this sort. Indeed, the more holy we are the more deadly will be the thrusts of Satan, because there is nothing which excites his malignity so much as hearing of the holy lives and conversations of Christians.

I can only hint at this subject here for want of time and space, and, indeed, it is with great reluctance that I have brought my mind to consent to say thus much, because I think it so desirable for all the professors of this invaluable blessing to see eye to eye, and not only to *be* one in heart, but to *seem* so in word, as well as in deed and in truth.

For the Guide to Holiness.

PERSONAL EXPERIENCE.

DEAR BROTHER KING:—Under a sense of duty, I send you a sketch of my past experience on the subject of entire sanctification.

I was converted at the age of fifteen. It was not long before I experienced the remains of sin in my heart. The first effect was, I doubted the reality of my conversion. But after this point was satisfactorily settled, the effect was to produce despondency and fear lest I should be overcome, should entirely lose my confidence in God, and backslide. Very opportunely, perhaps I may say *providentially*, I had put into my hands the "Christian Manual," one of our very best works on holiness. In reading this book, I became convinced that it was my privilege, and my *duty*, to be made free from the remains of sin. After this, I often prayed earnestly for a clean heart; but it was a number of months before I was enabled to lay hold upon the blessing.

One year from the time of my conversion, while engaged in agonizing prayer, I obtained the witness of a complete death unto sin, and of the perfect love of God in my heart. Unfortunately, I at once fell into a snare of the devil. In the society with which I was connected there was not a single witness for this state; and our class leader, who was, in most respects, one of the most judicious men I have ever found in that office, had doubts respecting the doctrine of entire sanctification. For these reasons, and in consideration of my youth, I refrained from giving my testimony as to what God had done for me. This was then more properly an error than an act of disobedience; and therefore I did not at once lose the

conscious possession of the blessing. But this want of committal subsequently became a snare to me. In the course of a few months I was thrown into much and promiscuous company; and for the want of proper watchfulness over my temper and words, within less than a year I found I had declined, and was no longer in the enjoyment of perfect love. This declension was not visible, as I kept to the practice of all my external duties. It was inward and spiritual.

A few months after this, while engaged again in a season of private devotion, God gave me back the grace I had lost. At this time, as well as on the former occasion, I had continued in prayer and other devotional exercises for a number of hours. In both cases, I was distinctly conscious of exercising faith in the efficacy of the blood of Christ to cleanse from all unrighteousness. In the former case, the witness was not clear for a number of days; in the latter, every doubt was removed within a few hours.

I now became a witness for the blessing; and soon found that I had attained a state above what I had ever before enjoyed. I remained in the conscious possession of this blessing the most of the time for two years. During this time I was often favored with extraordinary manifestations of the presence and love of God. Often, while engaged in private devotion, I was permitted to feel

"The rapturous awe that dares not move,
And all the silent heaven of love."

The language of the apostle was often my own, "I live, yet not I, but Christ liveth in me."

It is with shame that I say I again declined. Not, indeed, into open sin, nor even into a neglect of my ordinary religious duties; but still I inwardly declined. The principal reasons of my declension appear to have been a suppression, or, rather, a concealment of the conviction that it was my duty to preach, and a want of proper watchfulness over my temper and words.

At twenty-five years of age, I entered the ministry, in which work I have now been engaged nearly fourteen years. For nearly twenty years, and until recently, I lived without a satisfactory evidence of being entirely cleansed from sin. I had my seasons of struggling long and earnestly for the blessing. Sometimes, and

twice in particular, I seemed to have been successful. But though at times I did make some progress, and for considerable seasons felt that love divine did indeed keep and rule my heart, yet I did not attain the distinct witness of entire sanctification.

Meanwhile I preached, conversed freely, and circulated reading on this subject; and endeavored to lead others forward into this state. Believing holiness to be absolutely essential to the true and permanent prosperity of God's cause, I have procured something over forty new subscribers for the "Guide to Holiness," within the last five years, and have felt myself a thousand times rewarded in the good effects produced by its circulation. But though these efforts produced salutary results, yet I have often been humbled with my want of entire success.

After making myself acquainted with my new field of labor last summer, I felt more than usually impressed with the need of greater personal holiness in order to success in my labor. I saw many difficulties in my way, and became deeply humbled with a sense of my insufficiency and want of entire conformity to the will of God. My past experience on the subject of holiness had left me in a state of despondency. I often thought that my moral and religious habits of soul had become so fixed, that even if I should rise in a degree, I must soon fall back again into my former position. This is a plausible philosophy, but it limits the power of God. If any desponding soul, in a state similar to that described, should chance to read these words, let me say to him; *it is the reasoning of the devil*

In September last, I attended a camp meeting. On the last night of the meeting, I went into a tent where a few choice spirits were engaged in prayer, and in giving instruction and encouragement to those who desired to be made perfect in love. And there was a Joshua who was leading on the Lord's hosts over Jordon into the promised Canaan of perfect rest; while the infinitely greater Saviour was there to destroy the worse than Canaanitish foes within the struggling, believing soul. I immediately felt that I had come to the right place, and began to inquire within myself what was my duty, and how I might receive the greatest possible good from the meeting. After a season of earnest prayer, it was suggested to my mind that the first duty required of me was a distinct relation of my past experience and aberrations with reference to this subject.

At the age of seven, I commenced learning to dance. Naturally sprightly and full of mirth, I became delighted with it; but under a conviction that it was sinful I had for some time abandoned it. At about fourteen years of age, I attended an evening party, though against my wishes. There I was called to dance. I begged to be excused, but could not. I said: Alas! I must do as others do, now I am *here*. Being left a moment, I walked across the room, stood before the window, as if to look out, and oh, the agony I felt! I stood, as it were, on a fearful precipice! But how could I shun it? I looked to the Lord for help! Never did tears flow more freely. In a moment I remembered that I was surrounded by those who could not sympathize with me. I checked my emotions, went to my seat, endeavored to appear natural, and was soon called to the floor. The moment I took my position, *a chill, like death, stole over me*. Conviction left me. It was perhaps nearly a year before I felt any real penitence or contrition of spirit.

When about seventeen, I was deeply impressed with the necessity of a change of heart. I could not bear to possess so rebellious a spirit against my Creator. I viewed him as a Being too holy to look upon sin with any degree of allowance. I regarded myself as heinous in his sight, and abhorred myself. All I had, or counted dear, seemed a trifle to yield for the favor of God. But here I was in the midst of a large circle of associates. How should I take the first step? Providence interfered, and my way was opened. I soon found myself in another society well calculated to aid my serious reflections. I was in a Baptist community of most excellent people. I had been a regular attendant of their church for more than three years, and I think my seat had not been vacant in the choir above twice or thrice in the time.

I had been educated to respect religious persons; but I wondered that they could respect me, as they seemed to, knowing that God himself was angry with me. This softened my heart.

My parents were Presbyterians until a short time previous to this, and I had heard but little else than old school Calvinism; and as I began to make up my mind to try to seek the Lord, at every step my progress was impeded by the conviction that I was a reprobate! If any one was ordained of God to perdition it must be myself, for there was certainly nothing good in me that he should desire to save

me : and the long time I had been left to myself was but a proof of it. Still my restless soul cried from its prison, "And did not Christ die for all? Then he surely died for me." I took the holy Scriptures, perused them, and pondered them in my heart. I conversed with a Calvinist sister, and looked at the inconsistencies of the doctrine. After much reading and striving to pray, my judgment decided that Christ was my Saviour. From this time I determined to seek him in earnest.

The day previous to the great change was one of deep distress and anguish of soul.

"My vehement soul cried out oppressed,
Impatient to be freed."

The wrath of an offended God lay heavily upon me. That evening I attended meeting—shall I say to find the Saviour? Scarcely possible! Could such a sinner as I be saved? Yet my mind was fixed. If I must perish, it shall be at the foot of the cross. Ere the evening closed, my proud heart yielded. I was ready, had I been called to it, to have declared my resolution to all the world. The next morning was the holy Sabbath. I went with the Methodists to worship! With the exception of a funeral it was the first time. As I entered the door, and cast my eyes around, it appeared to me that God pervaded the assembly; a consciousness of his presence so penetrated my soul that the world disappeared. I was awestruck before him. I tried to approach the Saviour, and in agony I cried to him for help; and—praise be to his name!—at a time least expected, the burden was gone; the calm, the sweetness of that hour cannot be described.

But I soon began to fear lest that which I had most dreaded had fallen upon me—insensibility of soul and reprobacy of mind. I was exceedingly anxious; I could not feel sin as before; but such unbelief—such want of power to comprehend the grace that saves! But soon the cloud dispersed, and I realized the smiles of the Saviour. I felt his sympathy; I seemed to behold his glory. All was changed. Every thing wore a smile. As soon as I could, I took the Bible to read, and as I opened it the words appeared as if written in the purest gold! I closed and opened it several times, not knowing what it meant. I then strove to sing, but my soul was so absorbed I could not. I then thought I would go and pray, and see

if I could thus find my position; and surely words and thoughts flowed as freely as my breath. That night I went to meeting, and as soon as an opportunity offered I arose and declared what God had done.

I left my worldly associates, and mingled only with the pious, and such as sought to be the Lord's. I felt no temptation to return to the world. My face was set, as a flint, Zionward. Whatever presented itself as a duty I owed to God or the world, I endeavored to do it, though often sorely tempted, and grieved at my own weakness and ignorance. After a few months, I had a protracted illness, and was often thought to be near death. God gave me victory over fear, and I could honestly say:—

“Not a cloud doth arise to darken my skies,
Or hide for one moment my Lord from my eyes.”

I seemed shut in with Christ. When first told by my father that my physicians had given me up, that in all probability I must soon die, oh, how did my soul rejoice! I observed the family weeping, and asked them why they wept? They replied:—“You must die! How can we give you up!” While they were mourning that I was so soon to be taken from them, my spirit lay sweetly in the hands of the Saviour, feeling perfectly resigned to his will; and believing it to be his will to take me to himself, I spake encouragingly to my weeping friends, while tears of joy flowed freely from my own eyes. At night sleep departed from me, and my full soul would often seek expression in the beautiful sentiment:—

“How can I sleep while angels sing?”

For three long years my spirit seemed hovering between time and eternity. Diseases that are generally fatal preyed upon my feeble frame, and mocked the skill of physicians; and yet God, I trust for his own glory, raised me up.

About this time, two of my sisters were taken ill. The first died in great triumph, and it became evident that the other must soon die. *I felt that I needed more grace for that crisis*, and I verily believed God had it in reserve for me.

I had heard but little said upon the subject of *holiness* or *perfect love*. To my recollection I had heard but one sermon directly to the point; this was preached by Brother Manly Tooker. Of course

my mind was not clear in relation to it; but feeling that I needed much more religion, and that God waited to bestow it, I resolved to seek for what seemed to me a greater perfection of the Christian graces—*full conformity to the Divine Will*. When I was looking steadily into eternity, I felt no want of preparation. I was not convicted of in-dwelling sin, and I believe God had, unconsciously to myself, led me into a state of entire salvation, making no account of my want of definiteness in theological distinctions. But now He was leading me into deeper views of his holiness and grace, of myself, and of the privileges of the believer. My willing spirit followed his divine instructions. Besides my other stated times for devotion, I resolved to spend from 10 to 11 A. M., from 2 to 3 P. M., in reading the word of God, meditation and prayer. My mind was drawn sweetly and powerfully toward the Saviour.

In the mean time the other sister died, and though her sufferings were very great, and the trial to me was severe, I was kept from repining.

For some three months I sought the great blessing of *pure love*. I seemed to be approaching a crisis. I felt and believed the time was drawing nigh when my prayer would be answered. The Sabbath was a time of great humiliation to my poor suffering spirit. Tears and sighs were my meat during the day. At evening, in a family prayer meeting, the Spirit of God came down upon us, and I was so powerfully blessed that, for the first time, I shouted aloud the praises of my Redeemer. I continued in that delightful frame of mind for some twenty-four hours, during which the mention of the name Jesus would set my very soul on fire!

And yet I felt that I was not wholly saved! I was not satisfied; and as the ecstasy passed away I began to feel a dread suspense, but dared not open my mind to any one.

We were making preparations to go to a camp meeting on Tuesday. I spent much of the time in prayer, close self-examination, and searching the Scriptures. When morning came, I found the cords of love binding me closer to Christ, and on the way to the meeting my soul cried out continually: Lord, I wait thy coming; what wait I for but thy coming? The next morning I observed our preacher was on the ground. I went to see him. He directly asked the state of my mind. I told him as well as I could. He said it would be well to attend the prayer-meetings. I replied that I had done so. Another was about to commence; I turned around to go, and, as I turned, there appeared just before me a pillar of cloud which went before me into the circle, and as I knelt it disappeared. I bowed myself down to the ground, and buried my face in my hands to hide myself from all but God, and began to plead: "Oh, come just now, and make me all thine own." My mind was clear. Nothing short of entire consecration and the pure love of Christ could satisfy me.

I felt a lack of faith, and now *I begged for faith*. I plead with God, for Christ's sake, to come and make the work of grace complete. I cried: "Lord, come, cut short thy work in righteousness; oh, now fill me with thy love." But alas! a deeper humiliation was reserved for that dreadful hour! How can I describe the anguish of my spirit when I saw clearly revealed *self*, which had been heretofore concealed at the bottom of all my efforts. It had not controlled me, and I thought it *gone*. The conflict was dreadful! But self must be conquered, and the glory of God become my only motive for seeking a pure heart. It was like the parting of soul and body! It was the death struggle of carnal nature!

But I was not left to myself here. I threw my helpless soul with all its unworthiness on Him who hath said, "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them;" and *it was accepted*. I did not think of names. I cannot say that "*entire sanctification*" entered my mind; but *I seemed immersed in a sea of love*.

Though my health was exceedingly delicate, so much so that it appeared imprudent for me to be out at all, yet I was able to labor in every prayer meeting. My strength appeared unearthly. The spontaneous language of my heart was "God is love, and he that dwelleth in God dwelleth in love."

This frame of mind continued for months. I had no special temptation until I began to question how it was that my mind was led so differently from others. The most of Christians seemed to be troubled and tempted variously, and as I had none of these conflicts I thought perhaps I was wrong. As to Christian duties, they were my life. I only waited an opportunity to speak or pray or to converse upon the subject of religion. My cross was not in working for God but in withholding. But a most insinuating temptation had taken hold of me. "Surely God has not endowed me with mental capabilities or grace above others. Nay, many are every way my superiors, and yet they are silent! It must be wrong for me to open my lips!" The enemy "thrust sore at me," and I suffered much for a time. But I committed the matter all to Him whose I was, and He strengthened me. I saw very clearly that it was not for my sake but for his own that I was moved to labor, and tremblingly resolved to do my duty and leave the event with Him.

In this way I lived for some two years, after which I had a long series of conflicts, and while passing through them *I lost the witness*! I did not knowingly or wilfully neglect any duty; but, as I have since been able to see, *fear* insensibly stole over me, and in proportion a want of calm trust in God. I felt more trembling in the performance of duty, and greater anxiety as to results. I soon began to realize that I was shorn of my strength. That faith

which had enabled me to *endure all things* was taken from me and I became weak and fearful, though firm as ever in my purpose to serve God.

About this time, under the guidance of a merciful Providence, I gave my hand in marriage to a minister of Christ. And, let me mention it as a warning to others, I leaned upon him, trusted in him, and thought my timid spirit could hide itself behind his manly strength, and thus I imperceptibly withdrew from the strong arm on which alone I could safely lean. My new responsibilities oppressed me. I felt the need of a double portion of the Divine Spirit. I wept and besought the Lord to break the fetters which seemed to bind me, and yet it was not done! I could find no one who seemed exactly to apprehend my condition, or was prepared to sympathize with me. I now see that had I gone to Christ, and then thrown my burdened soul at *His feet* with child-like simplicity, resting upon His promises, I need not have struggled so long in vain. But years passed, and still I was left to contend with the powers of darkness. Some of the time the sky was clear, and again dark and threatening. I endeavored always to maintain a careful religious life, and strove to aid and encourage my husband in his pastoral duties. Frequently, when I tried to work for God, He seemed so precious near I would for a short time hope that the former faith was about to be restored. But alas! greater *darkness* invariably followed, showing me how great was my loss. I was, however, determined never to give over the struggle until I should regain it.

As I did a few years previous, I commenced to devote a certain part of each day to close self-examination, reading and prayer. The Saviour drew me nearer and nearer to himself. I felt less attraction to the world, and an increasing desire to die unto sin and live unto God. I was resolved, but kept my resolution to myself. In about two months from this time, my husband and myself were absent from home and some distance from each other. A letter from him revealed a state of mind of which I was not fully aware. He seemed also to have determined upon entire consecration, and ere we met he had received the sacred baptism. This filled my heart with gratitude. But the enemy lost no time. It was soon suggested, "you have been seeking this blessing for years. He was brought directly in. You are so unfeeling, have so little faith, you will never be fully saved! And if you were to gain the blessing you would soon lose it as you have done before!" After many sore temptations I settled it in my mind that "Satan desired to have me that he might sift me as wheat." I strove to get out of his power, but my way had become so dark and intricate that I could not see one step before me! What could I do? I still resolved to urge my suit before the throne. Knowing that Christ was my advocate, *I could not yield.*

I saw it was useless to compare myself with others, or past experi-

ence with present, and thus struggled on. I read the experience of persons eminent for holiness and conversed with those who enjoyed the blessing, but, strange as it may appear, received no light. I saw at last that God designed to take from me every prop and shut me up to entire dependence upon him. It was then my earnest cry,

" 'Tis worse than death my God to love,
And not my God alone."

During this long struggle I had lucid intervals which seemed designed to give my anxious spirit and feeble body *rest*, for there were times in which both appeared to be sinking. Such a sense of ingratitude, such deep unworthiness, they brought me often into a state of dread despair, and I would weep in anguish for having grieved my God. I could not see how the blood of Christ could save me from all sin, or *preserve* me in that state were I so happy as to reach it. But I saw the snare, and took up my difficulties one after another and laid them down at the foot of the cross. Still all was not right! Two long weeks of alternate darkness and light ensued! My anxious throbbing heart appeared to be sinking within me. My only prayer was, as it had been for some time, Lord, accomplish thy work in me *in thine own way*, but slay the man of sin, tear out these roots of bitterness. Oh, *that last dread day of awful suspense!* Shall I ever forget it? It is recorded in Heaven.

Just at twilight I took my Bible, went to my room, and knelt before God. Not one ray of light to illumine my path to the throne! I looked upward and asked for some precious promise that would bring me relief, and opened to Psalms xxvii. 13, 14. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." *At once the cloud broke!* I claimed these words as my own. They were like cordial to a wounded spirit. I rose and went to church, to a meeting expressly for the promotion of holiness.

The Presiding Elder, who had just received the blessing, opened the meeting. I had no sooner fallen upon my knees than I began to plead for the completion of the work *now*. I believed the moment had come, and cried out—

"Tear every idol from thy throne,
And reign, my Saviour, reign alone."

But re-examining my heart, I found that even then my consecration was not perfect! I exclaimed, *Lord, take all, myself, my husband, my all, but seal me ever thine.* That moment I felt the Divine stamp. My witness was clear. I saw that the grace that can cleanse can preserve forever. It is now more than four years, and in the midst of great unworthiness I can say, through grace, "all is well."

THE
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TO
H O L I N E S S.

REV. D. S. KING, EDITOR.

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THE GUIDE TO HOLINESS.

For the Guide to Holiness.

ADDRESS TO PROFESSORS OF PERFECT LOVE.

BY PRESIDENT PECK.

DEAR BRETHREN:— Will you permit me to express to you freely the thoughts which have for some time occupied my mind? For nearly five years I have looked with feelings of liveliest interest upon the position and influence of those who have publicly avowed entire consecration to God, and confessed the power of Christ in cleansing them from all sin. I have been identified with them in feeling and in action, and, though in the midst of great unworthiness, I think I may say also, *in enjoyment*. The experience of these years has been of importance to me. My observations upon the characters of professors of this blessing—upon their lives—their trials, and their efforts, have been the occasion of much gratitude to God, and of no little anxiety. I trust it will not be deemed assuming in me to communicate to you, *without reserve*, the convictions which have resulted from this experience and observation. And my first conviction is that

A GENUINE WORK IS IN PROGRESS.

I do not mean that the work of experimental holiness has but recently commenced. Far from it. It began with the work of redemption. Its light shines clearly from the days of "Righteous Abel" along the line of the church to this present time. Christian perfection, not in doctrine merely, but in fact, has had its history,

from the most primitive times. A few of its great exemplars have been marked by the hand of inspiration, and, thank God, they have not lived in vain.

It pleased the Lord to make the Wesleyan Reformation *eminently* a revival of holiness, and for more than a century its sanctifying power has been operating upon the churches. From all the gracious influences which God has set in motion, the souls of men by thousands and hundreds of thousands have been wholly cleansed from sin and taken to heaven. *All who are there*, I hazard nothing in saying, *have been wholly sanctified in this life*. Every glorified spirit will be forever a living witness of the truth and transcendent importance of the doctrine, and of the reality of the experience.

In view of the vast results of even feeble efforts, under God, for the promotion of this work, it would seem that all the good, of every age, ought to have been zealously engaged in it for the whole of their lives. But it has not been so; and I am certain that vast multitudes from the world, and even from the church, have been lost in consequence! For twenty-three years, nineteen of which have been spent in the ministry, I have been looking at the church with the feelings of a brother, of a son, and I must frankly confess that during a considerable portion of that time I saw but few who professed to have received the purifying baptism of the Holy Ghost, but few whose manner of life suggested such an experience, and I seldom heard it mentioned distinctively, in conversation or sermons, except by particular individuals.

I found it in our standard authors. I found it in the Bible. I was roused by these facts, and the kind instructions of a *friend*, to seek for it early in my Christian experience. I took the liberty to inquire often in relation to it, but was, in most instances, answered by downcast looks and sighs, or language implying doubt or evasion; and, as my own special interest in it died away and I lost what ground I had gained in this promised land, it *appeared* to me, (and *it does now*,) that the subject received less and less attention until, at least in many places, the publication and earnest enforcement of the old Wesleyan Bible doctrine of Holiness, was in great danger of being regarded as a novelty, and an innovation, even in the Methodist church! And I regret to say that many painful facts which sustain this supposition have come to my notice.

But within the last twelve years, even at the risk of being charged as innovators, men have appeared in increasing numbers as the open and fearless advocates of *entire sanctification as the glorious privilege and imperative duty of believers*. They took up the warning from the lips of the Fathers — the Fathers of American Methodism; with most, if not all of whom, this had been a favorite theme. They responded to the solemn call that came out from the deep souls of our aged ministers, many of whom rallied their last and dying energies to rouse the church from her slumbers and convince her that her only salvation was in holiness. They sought to revive the courage and strengthen the hands of the few who had been toiling in this vast field industriously for years; but so far apart as to seem to themselves to be almost alone. They seized upon the real elements of saving grace alive in the churches under ordinary means, and endeavored to stimulate them to a vigorous growth and combine them in their intended perfection. Rejoicing in the power of justifying grace, and admitting the fact that many did finally enter into this glorious rest just before death, they nevertheless called attention to *the fact and the danger* of "sin in believers." They saw and declared that it gave great advantage to external foes, that it marred the work of God — that it was the fruitful source of apostacy — that in a thousand ways it brought disgrace upon the Christian name and frightfully abridged the enjoyment and usefulness of even those who were finally saved! These were reasons enough for work.

There was manifestly a movement in the church in favor of holiness. As a gratifying evidence of its progress I am happy to present the following memorandum, handed me in February, 1849, by one whose commanding position in the church gives him unusual advantages for the formation of an accurate judgment. The reader will see that it is a mere outline, evidently not intended for publication — the writer presenting only such facts as occurred to him without attempting chronological order; and yet it will serve our purpose best just as it is. In reply to my question, *What are the evidences that there is a movement in the church in favor of holiness?* he says:

"I. The pens of many gifted writers are employed on this theme. Issues of the New York press, on 'Christian Perfection,' with an abridgement, by G. Peck; 'The Way of Holiness,' and 'Faith

and its Effects,' by Mrs. Palmer; 'The Garden of the Lord,' by Miss Mercien, besides tracts. From the Boston press, 'The Riches of Grace,' and that excellent monthly 'The Guide to Holiness.' From the Baltimore press, the excellent little volume of extracts from Wesley, Clarke, Watson, Treffrey, Watmaugh and others, entitled 'Christian Perfection,' and another volume entitled 'Jesus's Witnesses.' These are from Methodist authors. Beyond our own pale we have the several works of that devoted man, Professor Upham, and those of President Mahan. To these must be added large periodical issues in and out of the Methodist church. These books and periodicals may not all be orthodox, but they serve to show what they are adduced to prove, that 'there is a movement in the church in favor of holiness.'

"II. The doctrine is preached more than at any former period for probably the last thirty years. Presiding Elders' districts may be found where the Presiding Elders themselves, and a large number of the stationed preachers, scarcely omit it in a single sermon. It is so in some western conferences. Indeed, many of our ministers, (and a portion of them, at least, men of eminent qualifications for their work,) seem aware that the people called Methodists were raised up 'to spread Scriptural holiness over these lands.'

"III. The doctrine is taking a deep hold of the *common Methodist mind*.

"IV. A great number are enjoying the blessing. In some churches one-fifth, in others one-fourth, and, probably, in some, one-third of the members profess it, and a great proportion of them walk worthy of their profession.

"V. A greater number still are *earnestly seeking it*. For this end meetings are held where it is the theme of experimental and practical conversation and mutual exhortation, and of social earnest prayer to God through Christ. Such meetings are held in Boston, New York, Philadelphia, Baltimore, Cincinnati and many other places. These meetings are doubtless doing great good, being perhaps in some measure a useful substitute for ancient '*Band Meetings*' which have gone out of use."

To these deeply interesting facts permit me to add a few which have come under my personal observation. On a circuit in Troy conference a revival of the work of holiness broke out in the church,

I think in the year 1845, which moved with great power through several appointments. In one considerable society near two-thirds of the members submitted to its influence and professed to be saved from all sin. I knew many of these dear people afterwards intimately, and such depth of piety — such holy fervor, and strength of faith, in prayer, both among males and females, I can honestly say, I hardly ever saw elsewhere. From about this time a new era in camp-meetings within this conference began. I had the privilege of attending many of them, and the preaching was chiefly upon this subject. It consisted of strong Scriptural arguments in defence of the doctrine — of plain home thrusts at the heart — of pathetic, pungent and overwhelming appeals to the church of God to rouse herself, and come up to her exalted privilege. In the prayer meetings, seekers of holiness were called out, and frequently at the same altar might be seen the minister and numbers of his people weeping and praying for the blessing of “a clean heart” — and many, both preachers and people, received the witness in the midst of such meetings of soul, such wrestlings of spirit, and such gushings of joy, as would have thrilled the heart of an angel. Whoever witnesses *one such scene*, shall never forget it. I have been honored again and again by being present and sharing in them, not only at camp-meetings but in churches — in prayer rooms, in class meetings and in private family devotions. The remembrance of them is refreshing to my Spirit to this hour. But such instances of purifying baptism have not been confined to any one section. Whoever has read the religious papers, and been otherwise familiar with the work of God, must have observed that similar manifestations have pervaded almost every part of the land, while much has been also done by means so quiet, and yet so benignly diffusive, that it is difficult, impossible, indeed, to trace this gracious revival of holiness to its complete development. In fact, the movings of this Divine Spirit have found many devoutly engaged in the blessed work, whose labors were so unobtrusive as to be scarcely known out of their own little circle at home. With what joy have these men and women of God hailed this glorious light, and with good reason, as the answer to their devout and earnest prayers. What numbers have been found ready and waiting for the baptism of the Holy Ghost. Indeed, every such out-pouring is, in a high sense, the production of the real life of the

church, however it may have been before obscured, as, in its advance, it *finds* and *develops* that life and extends it among those who are dead.

Certainly no one would expect that all the fruits of such a movement would be genuine, that such an *action* upon worldly professors and sinful men would be followed by no *reaction*, in many of its circumstances undesirable — that none would *profess* entire sanctification but those who really experienced it; that none in whom the work was real would prove unfaithful or indiscreet. Alas! poor human nature affords us no guaranty against these unfortunate and vicious results.

But I mention the following among the evidences that this great work is genuine.

1. *It is evidently of God.* Convictions have been pungent and overwhelming even when no visible human instrumentality appeared, and very many have been brought into perfect liberty in a manner so extraordinary as clearly to show that no power less than Divine could have produced the result.

2. *The movement has been against sin* — yea, all sin — not sparing the most secret corruptions of the heart — the most agreeable, popular, and apparently harmless forms of sin. It has been in favor of purity, perfect purity, in soul and body, heart and life. These are certainly reliable tests of a genuine work.

3. *The means adopted have been Scriptural*, eminently so. The preaching of God's Holy Word, appeals to the authority of the Bible, praying, wrestling with God, exhortation, pious reading, communion, religious conference, and holy living. The work wrought by these heaven-appointed instrumentalities must be genuine.

4. *Its fruits are in proof of its evangelical character.* It has produced holiness of life, evincing holiness of heart. I should not fear to rest this declaration upon the facts of my own experience and observation, and of course this can include but a fraction of the whole truth. I know many who have had long and perilous struggles with inward foes, who have been graciously and entirely delivered from them. I am personally acquainted with numbers who have been brought from a state of doubts and fears into perfect happiness and love; who from being only ordinary Christians, and of comparatively little use in the church, have become eminent for piety and

usefulness. I know preachers who, from being quite lifeless and speculative in their mode of preaching, have been now for months and years going through the churches like flaming fire. I know whole churches, into which new life has been thrown by this gracious work, and have remarked with the greatest gratification that extensive revivals of religion have followed the labors of those ministers and members who have been recently baptized from heaven. "By their fruits ye shall know them."

5. *And, finally, it stands the test of time, of criticism, and opposition.* Years have passed since much of this work has been accomplished, and its subjects yet *live* to prove that it is of God. It has had its full share of raillery and invective, of cool neglect, and open resistance from good men and bad; and, as it ought to if true, it shines with brighter lustre for passing through the fire. *It is of God, and no finite power can overthrow it.*

For the Guide to Holiness.

CHRISTIAN EXPERIENCE.

BROTHER KING:—The following interesting and instructive letter, written by a minister of the gospel to a friend, is taken from the *Northern Christian Advocate*. By giving it a place in the Guide, you will gratify some of your readers, and perhaps benefit many.

S. J.

LETTER.

I received about one year since a letter from you, for which I thank you very much; also, a short one, a few weeks since, inquiring, "where I am? how I am? and how I am doing?" Three short and easily answered questions.

First, then, "Where I am." I am on the altar of sacrifice, lost in the will of God. I once had faith to that degree, that I was willing to be on that part of the altar near, yea, very near, to the verge of eternity. Now, blessed be God, and O, how my soul triumphs here, my faith is so strong in God, that I believe that portion behind the veil is not more sweet or precious to me than on this side. Praise

the name of the Lord ! It makes no difference what portion of the altar I occupy, that belonging to time, or that belonging to eternity. O, what a victory ! I occupy a position in the will of God where I can believe him manifested in every event. In his will I live and move. I never knew the meaning of this before. As the cloud rises under the influence of the warm rays of the sun till it finds an equilibrium, and then floats in the air, moving in harmonious obedience to the breeze, so my soul, letting go the entanglements of earth, has sunk to find a resting place in the will of the Lord. I now have nothing to do but to move in his will, and as the air sustains the cloud, so God sustains my soul. Here rests my heart. What are external changes to me ? The natural eye is closed, that faith's eye may be opened.

Second — "How I am." Happy ; because my will harmonizes with the will of the Lord. Contented ; because now God, with my free will and consent, fixes the bounds of my habitation, and measures out my hourly allowance of comfort, peace, love, joy, food, raiment ; and to the flesh its agreeable or disagreeable times, circumstances, places and trials ; and to the eye of sense the clouds and the sunshine. Strong ; because, abandoning self, with all its weakness, I have clothed myself in the strength of my spiritual Samson. Wise ; because, seeing and acknowledging my own ignorance, I have already become a fool in my own eyes and in the eyes of friends and foes, that I may know the despised Nazarene and the power of his resurrection. Sanctified ; because I am now set apart for my Master's use.

"Tis all my business here below,
To cry, 'Behold the Lamb.'"

Made perfect in love ; yes, glory to God ! His love fills every avenue and chamber of my soul. As a man who has clasped to his naked body a cold, icy column is soon chilled to death, so, blessed be his name, I have clasped to my naked soul, with arms of faith, the God of love, till my whole spiritual body is warmed and quickened into life ; yea, the life of love. Being with him, and in him, how we lose sight of the distinctions of time and eternity ; for our God has become all in all unto us. As the mother's love is the pledge of all care and support to the infant that nestles in her bosom, so the

child of God, ignorant and helpless, reposes in the arms of Jesus, with perfect faith that his love is a sure guaranty against every thing hurtful, and a security for every thing good. O, my God, increase our faith here, till it shall be equal to our sight in the other world; for then, and then only, is the soul at perfect rest. O, my heart swells here with thoughts of joy and love too vast for sight to see, or ear to hear. Hail, all hail! my ever present, ever loving, ever protecting God. Thou hast always been about me, but I had no eye of faith to see thee. O, how the scales of unbelief have fallen off! I pray God that I may hereafter be as blind to riches, honors, self-ease, the smiles and frowns of men, as I have been to the charms of my adorable Saviour. Just in proportion as the natural eye has closed, God has given spiritual vision.

Now for your last question, "How am I doing?" Easily answered. I am doing nothing. I am now crucified, and my life is hid with Christ in God. I have therefore ceased from my own works, and instead of being an agent, I am an instrument in the hands of God. So far as the opinions of men are concerned, I am a *dead, uncouth* instrument in their eyes; now like Shamgar's oxgoad, again like Samson's jaw-bone, which, when the slaughter is over, is either cast into the fire, or thrown out upon the ground to rot, while the slayer has all the praise of what is done. I always wanted to divide the praise of what was done between myself and Saviour. How hard it was for him to stop my ears to the praise of men, and my eyes to their smiles, and to deaden the desires of my poor heart to all but my Saviour's smiles, honors, and interest. The *true* honor of the instrument is found not in the fact that souls are converted or sanctified, but that God's hand uses the instrument. This being the case, the instrument is truly honored, whether in an *active* or *quiet* state, so God holds it. O, when shall we all see what true honor is?

It seems to me that we are to God in some sense what the canvas is to the painter. The painter gets his canvas, stretches it upon the frame, sizes it, daubs it with paint till the cloth is lost sight of; then he begins to lay the outlines of some friend's image, and finally portrays a perfect likeness. So God picks up our poor souls, stretches them on the cross of his dear Son, and as the painter's first business was with his daubing brush to spoil and hide the canvas, so, be-

fore God can do any thing with our souls, he must mortify, humble, abase, and make us the filth and off-scouring of all things in the eyes of a proud, selfish, and sinful world, till our visage is marred more than any other man's, and our form more than the sons of men. Then, and then only, are we in a proper frame of soul to receive the image of his dear Son. Now the canvas is honored and preserved by God. What is the canvas worth to the painter, if it will not receive the fine pencilings of his brush? What are our souls worth to God, if his Spirit fails fully to delineate the Saviour's image? Now all Christians know this, and are praying for the perfect image of Jesus to be stamped on their souls; and yet how many, while God is with his Providence and Spirit mortifying and humiliating them, that he may cover them from themselves and the world, revolt, refuse, cry out, turn back, and never go through this preparatory process. If such get to heaven, they will be saved so as by fire. It seems to me that God could and would as readily banish a soul from heaven, that had refused the perfect impress of the Saviour, as the painter would tear from the frame, and consign to the flames, the canvas, should it from any reason prove incapable to receive and retain his picture. O, how alarming is the fact to those half believers and sinners who refuse to bear the image of the Son of God stamped on their hearts, and proudly dream of heaven. O, what indignity to God—what madness in themselves!

O, brother, let us not stop till we are sure the Spirit has covered us entirely from the world and ourselves; let us go forth unto him without the camp, bearing the Saviour's reproach. We must be covered by the scoffs, jeers, and frowns of a hateful and hating world, before angels will have occasion to uncover us. Persecutors, with their spears, gall, and vinegar, must rail around our cross, before angels will sit around our tomb, and say, "He is risen." How few know and realize the order of God with the soul. How many desire to partake of his glory, without first partaking of his sufferings. How incapable are words to express the feelings of my soul. I would like to raise a wave of praise to my adorable Saviour, that would roll on, rising higher and still higher, spreading wider and still wider, till eternity itself were encompassed.

For the Guide to Holiness.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

II.

To M —:

Do you not, my dear M —, remember the old church where we used to worship in our early life; — the level, green plain upon which it was situated; — the brook that flowed at a little distance; — the long and gradually ascending hill to the east of it, and the beautiful outline of the Blue Mountains, to the west. Tears come into my eyes when I think of it; — the square pews, which have since that time been changed into slips; — the old fashioned desk and the old-fashioned minister; the elevated deacons' seat, with the grave and venerable men that were seated in it; — and the rude but massive gallery, occupied by many poor people, some of whom came a long way to worship God on his Sabbath.

And then there were our early associates, the Johns and Benjamins, the Marys and Elizas of our own age; — filled with the same youthful sympathies, and coming from families that knew us and loved us. Some of them are still living; and we may perhaps meet with them again in this life. But many of them are gone; and our hope is, in calling to mind the triumphs of grace in their hearts, that we shall meet with them in heaven.

I can truly say, that the church has been dear to me from childhood. And I doubt not that our feelings in that respect are the same. And this reminds me of a question which you once put to me, namely, — What are we to think of those persons, who profess holiness of heart, but who practically disregard the Sabbath, and almost wholly neglect attendance upon the worship of the church? I will say here what I said then; — I think they are in a great error, although it may perhaps be admitted that there is a mixture of truth at the bottom of it. They say, that to the holy all days are holy, and all places are places of worship. This is true, but it is not the only truth, nor the whole truth. It is true, also, that there is no holiness at *any* time or at *any* place, except so far as we are in

harmony with God, and except so far as we sympathize in his purposes and plans of action. If it must be admitted, that times and places, *in themselves considered*, are comparatively nothing in relation to holiness, it is also true, that holiness cannot exist without God; and that times and places may be of the utmost importance, considered *in their connection with him*. Now if we are holy, and just so far as we are holy, we shall think, feel, and act as God does, by a *union and sympathy of nature*. And accordingly if God has nothing to do with the church and takes no interest in it, then we are excused for a want both of action and of interest. But the reverse is true with God, and the reverse will be found to be true with his holy people. Who built the church? God. Who established its methods and principles of worship? God. Who has so arranged his providences as to assemble the people together? God. Who is proclaiming eternal truth through the instrumentality of "earthen vessels?" God. Who is touching the hard heart of that young man or that young woman? God. God's great business and delight in this world is to save souls; — and to do it by the "foolishness of preaching." If we are holy, we are united with God; — and if we are united with God, we shall be united with him, first of all, and most of all, in that great work which is most dear to him.

This is the truth in this matter. And those who are not united with God in the great work of the salvation of souls, and that too in the way of his appointment, will find in the end, (no matter what may be their pretensions to holiness,) that they have been led astray by the subtle artifices of Satan.

I could write a volume on this subject. But you, my dear M —, will not need it. To you, not less than to myself, the Bible, the Sabbath, the sanctuary, the preached word, the prayer meeting, are inexpressibly dear. The more holy we are, the more we shall love them.

Yours, with Christian affection,

L. M.

A CHRISTIAN that lives here among his enemies, should never stir abroad without his guard.

For the Guide to Holiness.

LIMA, LIVINGSTON Co., N. Y., }
March 1, 1851.

REV. D. S. KING: Dear Bro. — By permission I forward to you, for insertion in the Guide, the following letter, which I received from a beloved sister in Christ — a mother in Israel — whose exemplary piety has long been a light in the church of God. I regret only that I have not permission to transcribe the name of the authoress, as hundreds, both in New England and in Western New York, would recognize a personal friend, and one of the Huldahs of our modern Israel. May the Lord multiply and increase a thousand fold the witness, faithful and true and tried, of his glorious power to save.

Ever yours, sincerely,
F. G. HIBBARD.

DEAR. BR. HIBBARD: — I have for some time past felt a desire to communicate to you some of the feelings of my heart in regard to the great subject of holiness; but a sense of my weakness and inability caused me to shrink from the cross.

Having recently received a fuller baptism of the Holy Ghost, the impression has been deepened in my heart, to relate to others something of the gracious dealings of God to my soul. Not so clearly discerning duty as I desired, after solemnly committing it to God in prayer, I resolved to open the word of God and claim the first promise on which I might glance my eye. I did so, and opened to the following passage:

“I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.”

I know not where to begin to relate the goodness of God to one so unworthy. His love to me is like a fathomless sea in which my poor soul is implunged and lost, as the drop is lost in the ocean. Thank God, I am no longer my own in any sense. My soul, body and spirit belong to Christ.

Indeed, he has made me one with him in an everlasting covenant. This peace may be compared to a beautiful river flowing on steadily until it is lost in the mighty ocean. At times my feelings are best expressed by the words of Christ, “It shall be in him a well of water springing up into everlasting life.” For years I have enjoyed

a degree of perfect love, and proved the narrow way most delightful, but of late I have acquired a greater degree of self-knowledge, and more clear and consistent views of faith, through which I have a complete and entire conquest over every spiritual foe, and so far from shrinking from crosses and sufferings, as formerly, I am enabled through grace to love them, because appointed by my Heavenly Father as the means of bringing me more fully into the "hidden life."

"Thy will be done," is the most appropriate and sweetest language of my heart. Precious words! how suited to the sinner; fully comprehended only by those who love God with all the heart. The person who can adopt this prayer possesses a heaven of love. Such a soul is saved from a world of unnecessary anxiety and care, while it sweetly reposes on the bosom of Infinite love, and the heart beats in unison with that of the Infinite heart of love.

All human language is too poor to convey any adequate idea of the union which subsists between the sanctified soul and God. I am lost in astonishment, when I contemplate this glorious theme, and my soul struggles in vain to give utterance to the pent up fires within, kindled at heaven's own altar. Thank God; although I cannot describe it, I know and feel it, by the power of faith in a risen Saviour. *Christ the Saviour*, how eminently suited to the wants of the dependent sinner! Ah, he saves "to the uttermost," "to the uttermost!" How big with meaning are these precious words. There is enough contained in them for all the world. Christ in all his offices is the Saviour still. All, all his conduct towards us is mercy, and aims at our salvation. Does he send suffering and affliction, it is that he may *save* us. O, how good he is even in the midst of the most crucifying sorrows through which he calls his children to pass. It is because he loves to save them, he permits them to suffer. Precious sufferings, which in the hands of God are to become the means of such infinite good. Why is it that so few of God's dear children enjoy this great salvation? Do they prayerfully consider that God has commanded them in his holy word to "be holy," or are the sacrifices too great which must be made in order to enjoy this blessing? Here the devil deceives them, and makes the crosses and difficulties in the way of holiness look almost insurmountable.

When I was first convinced that it was my duty and privilege to enjoy the blessing of holiness, the narrow way appeared very difficult. I knew a few who lived in the enjoyment of the blessing. I misjudged them, and thought they were too strict. This constant spirit of prayer and watchfulness seemed irksome to me. I enjoyed some religion, and tried to enjoy the world also, and thought my course preferable to one which required so much of the spirit of self-denial. I struggled with these views for a time, but could not satisfy myself that I was right. I saw that God required my whole heart, and therefore resolved to seek the blessing of holiness. The labors of those very Christians, whose holy walk with God had been so repulsive to my proud heart, were blessed in enlightening my understanding, and helping me forward in the narrow way.

As the light shone increasingly upon my heart, and I became more acquainted with those who enjoyed the blessing of holiness, I saw and felt that their joy was emphatically from God. It could not be known or felt by the superficial observer, but was deeply rooted in the heart, while the exterior might seem repulsive to those who knew but little of the inward life.

The world and careless professors have no eyes to see, or hearts to appreciate, the communings of the spiritually-minded with God. They possess a holy joy and cheerfulness which can be enjoyed only by those who live in the enjoyment of holiness. Who would not be a whole-hearted Christian? Such manifestations of love and joy in the Holy Ghost, even here, are worth a life of sacrifice and toil.

But when the hidden life of the Christian shall be revealed before the astonished universe, what must be the song of praise "to him who hath loved us, and washed us in his blood?" Then the very weakest of God's dear ones will shine with resplendent glory. And "we shall be like him." Glory, glory! Like Jesus, what a thought. O! my brother, are you not encouraged to wear out in the cause of Christ? You may influence many to love God, and they may influence others, and so on, until the vast amount of good accomplished through your instrumentality will be incalculable. What an honor to be permitted to labor for God, and O! the rich reward. Your crown will be studded with stars of brightest glory, and those you have been the means of saving, who have died in the Lord, will greet you on the frontiers of glory, and introduce you to that

holy Being in whose presence adoring angels veil their faces. That the whole "sacramental host of God's elect" may be fully purified and fitted for all the will of God on earth, and for an abundant entrance into the everlasting kingdom of rest in heaven, is the prayer of

Yours, most respectfully,

B——.

Feb. 12, 1851.

For the Guide to Holiness.

WHY DOES MY HEART SO OFT.

Why does my heart so oft
To those dear scenes return,
As if the memories of its youth
It never could unlearn?

As if upon its track,
Time, ever hastening on,
Could stop, and on its step go back,
And give the life that's gone?

Oh, restless heart, be still ;—
And think not to restore
Those early days of loveliness,
Gone, to return no more.

Nor let it grieve thee thus,
Those memories to restrain ;
But strive, since there's a home above,
That better home to gain.

There shalt thou find a bliss,
Above all bliss below ;
And taste in heaven a happiness
On earth thou couldst not know.

U.

THOSE who pray most for their ministers, may expect to have most from their ministers.

For the Guide to Holiness.

ADMIRATION OF GOD IN NATURE.

MY DEAR FRIEND:—Are you an admirer of the works of nature? I know you are, for I have often heard you expatiate upon the pleasantness of the landscape which surrounds your mansion, interspersed as it is with sweet flowers, various kinds of shrubbery, lofty trees, the delightful green meadows, the fruitful garden, relieved from the dull monotony of sameness by hill and dale, all sloping down to the water's edge, whence the eye glances over the blue waves, on which float numbers of vessels, laden with the products of the earth, or with merchandize they have received in exchange for those products.

How pleasant to stroll over this charming landscape in the soft twilight of a beautiful summer's evening, and to lift the heart in silent admiration to the great Maker and Ruler of the universe! And more especially in company with one of a congenial spirit, when both hearts are knit together by divine love, by which they are enabled to breathe their aspirations to heaven in the pure atmosphere of holy peace and rapturous joy! and their hearts, commingling together in the same spirit of mutual good will, feeling a community of interests, and a oneness of aim and purpose, assist each other in improving upon the scenery spread out before them by an interchange of remarks upon the various objects which strike their attention, and serve to excite in each other that admiration of the works of nature on which they delight to gaze, as well as to call up those pure and heavenly sensations inspired in their breast by that eternal *Spirit which garnished the heavens with all their beauty!*

I cannot call to mind one of those lovely walks without the liveliest feelings of delight at the recollection of the sweetest and purest moments of my life, while in company with one who, I verily believe, has not only a taste for the beauties of nature, and can therefore appreciate them according to their intrinsic excellence and internal and external beauties, but also can estimate the worth of Christian friendship, and whose heart is the seat of divine love, and can, therefore, ascend in the purest strains of devotion from this external to that "inner temple," where God resides, even the "holy of holies."

I cannot, therefore, fully agree with Tupper in his chapter on "Solitude," where he says,

"The presence of a second spirit doth control thine own,
And throw it off the equipoise of peace to balance by an effort."

When the "presence of that second spirit" is congenial with my own, when "heart meets heart," for, so far from "throwing it off from the equipoise of peace," it doth but increase that peace, cement the union yet stronger and stronger, and raise the joy yet higher and higher, while they mutually unfold those pure sentiments of love to God and each other, and enter into conversation with all that familiarity and confiding friendship which Christianity alone can inspire in the human breast; those moments are consecrated to Christian friendship, and their recollection leaves behind them a sweet solace that is better felt than described. Time, as it rolls on, so far from lessening the enjoyment derived from such moments of pure pleasure, or erasing the impression made upon the heart by a combination of such delightful associations, does but increase the one, and render the other the more indelible. As Tupper says,

"Absence strengthens friendship, when the last recollections were friendly;"

so I find the recollection of that hour, thus sacredly devoted to holy meditation and mutual interchanges of kindred feelings and sentiments, daily strengthens my love for my friend, and heightens the enjoyment derived from its reminiscence. It must, therefore, have been unmingled with any share of selfishness, for

"As frost to the bud, and blight to the blossom, even such is self-interest to friendship;
For confidence cannot dwell where selfishness is porter at the gate."

"But it must be good wine at the last, or absence shall weaken it daily."

These thoughts were recently called up by a pleasant drive into the country. It was a beautiful afternoon, and the fields were clad with a beautiful green; the trees were beginning to put forth their foliage, the plants were springing up from the earth; the brooks were running along in purling streams; the blossoms, in all their exquisite beauty, were adorning the fruit-bearing trees; the beautiful lawns were stretched out in front of the mansions; the gardens, highly cultivated, were just beginning to show signs of life, and all nature

seemed to be smiling with gay serenity, as if conscious of its Creator's beneficence. On this lovely scene the sun shone with a peculiar brilliancy, its rays being reflected through a transparent atmosphere, revealing all those objects to my eye, that bright inlet of ideas to my understanding. While gazing upon this scene of indescribable beauty and grandeur, I called to mind that portion of the hymn of praise which Milton puts into the mouth of Adam and Eve, the morning after that troublesome dream which Eve had related to Adam after he had awoke her by the following words:—

"Her hand soft touching, whispered, Awake,
My fairest, my espous'd, my latest found,
Heaven's last, best gift, my ever new delight,
AWAKE."

After conversing awhile, in which Adam endeavored to comfort his beloved spouse by assuring her that merely the thoughts injected into her mind in a dream would not be sinful, though they might portend some evil yet to come; for, says he,

"Evil into the mind of God or man
May come and go, so unapproved, and leave
No spot or blame behind;"

he leads her forth to behold the works of God, when the following words

"Flowed from their lips:"

"These are thy glorious works, Parent of good,
Almighty, thine this universal frame,
Thus wondrous fair; thyself how wondrous then!
Unspeakable, who first above these heavens,
To us invisible, or dimly seen
In these thy lower works; yet these declare
Thy goodness, beyond thought and power divine."

If I were a poet, methinks a scene like this would kindle up the spirit of poetry, and make me try to imitate the bard when he sung,

"Lo! here thy wondrous skill arrays
The earth in CHEERFUL GREEN;
A thousand herbs thy art displays,
A thousand flowers between."
"Infinite strength and equal skill
Shine through thy works abroad;
Our souls with vast amazement fill,
And speak the wonders of thy God."

But while I admire the poetry of others, I must be content to plod along in the dull lines of plain prose myself, though I claim an equal right with Milton, Young, Watts and Wesley, or any other poet, to catch the inspiration of the muse when he sings to the glory of God's grace in such lines as the following : —

“ But the mild glories of his grace
Our softer passions move;
Pity divine in Jesus' face,
We see, adore, and love.”

I cannot, indeed, avoid, while surrounded as I am with so many evidences of the power, wisdom and goodness of God, as are seen in the heavens over my head, and on the earth beneath my feet, but exclaim in the following words of poetic fire : —

“ Happy they who never rest,
With thy heavenly presence blest !
They the heights of glory see,
Sound the depths of Deity :
Fain with them our souls would vie,
Sink as low and mount as high ;
Fall, o'erwhelmed with love, or soar,
Shout, or silently adore.”

And feeling this fire burning within, kindled up as it is under the circumstances already detailed, I pant to give it vent, I long to communicate to others some sparks of the heavenly flame ; and as I know of no one to whom I can impart a portion of these lively sensations more freely than to the friend to whom I write, I have ventured thus to unfold the feelings of my heart, to express the sensations inspired by the occasion, and to pour forth that pure stream of Christian affection which runs into the heart from the exhaustless fountain of divine love. If this shall be a means, as I cannot but think it will, of calling forth a reciprocal feeling in the heart of my friend, and of raising grateful thoughts to God, and inspiring a devout acknowledgment of his creating, preserving, redeeming, and saving goodness, my end will be fully answered.

But who can meditate upon his character who made and governs all things, whose

“ Throne is darkness in the abyss
Of uncreated light,”

without a humbling sense of his own littleness, arising from contrasting himself with the immense Deity, from comparing the limitedness of his own knowledge with the unlimitedness of His, of the weakness of his strength with the almightiness of His power, and more especially when contrasting his moral imperfections with the purity, the grandeur, the immeasurable perfections of His immortal mind ! I cannot so well express the sentiments which now pervade my heart, and almost overwhelm my soul, as in the following words of the poet of Methodism : —

“ O God, thou bottomless abyss !
Thee to perfection who can know ?
O height immense ! what words suffice
Thy countless attributes to show ?
Unfathomable depths thou art !
O plunge me in thy mercies sea !
Void of true wisdom is my heart ;
With love embrace and cover me !
While thee, all infinite, I set
By faith before my ravished eye ;
My weakness bends beneath the weight,
O’erpowered I sink, I faint, I die ! ”

What words are these ! O, what must the soul of the poet have felt while writing those lines ! Yet, while he meditated on the “ unfathomable depths ” of His immense perfections, he could not but utter the prayer, “ O, plunge me in thy mercies sea,” so anxious was he to be washed in that ocean of redeeming grace ; and that that God, whose attributes he was striving to sing, would “ with love embrace and cover him,” knowing that while he “ set his faith ” on His promise, his “ ravished eyes ” would behold Him near to uphold, protect, and comfort him, though from this view of His greatness his “ weakness would bend beneath the weight ” of His overpowering greatness and goodness ! Such thoughts are inspired from a contemplation of His august character, as it is exhibited in the works of creation, as they are spread out before us on every hand, in the momentary work of His providence, as it is seen in the daily care which he takes of the creatures which He has made, and more especially in the grand work of redemption and salvation in which is proffered life, present and eternal, to all who will accept it upon the terms of the gospel.

"Here the whole Deity is known,
 Nor dares a creature guess
 Which of the glories brightest shone,
 'The justice or the grace;
 Now the full glories of the Lamb
 Adorn the heavenly plains;
 Bright seraphs learn Immanuel's name,
 And try their choicest strains."

I have thought, notwithstanding I admire the poetry of this hymn, that the author perpetrated a blunder in saying that we cannot tell

"Which of the glories brightest shone,
 The *justice* or the *grace*,"

for I think the *grace*, the *goodness*, the *love* of God far outshines the *justice* in the grand work of redemption, and therefore eclipses the glory of all the other attributes of the divine mind, so that

—— "when created nature dies,
 This never-ceasing truth shall shine"

out in all its splendor. GOD IS LOVE.

EVANGELUS.

For the Guide to Holiness.

"BE INTIMATE WITH ONE."

I THINK a good deal of that ancient maxim which I have chosen to place at the head of this article as the basis of a few remarks. I am aware, however, that on this topic EXPERIENCE is the best commentary. O, the soul inspiring bliss in being "intimate with One," even with the great "I Am!" How few possess it! How few labor for it! How few desire it! Yet how vastly important!

To be intimate with the triune God — so intimate as to be able to offer acceptable and prevailing prayer — is an attainment and a blessing beyond, in value, all the treasures and sciences of this transitory world. Yet, great as it is, we may individually, through grace, call it *mine*.

To be intimate with God implies an entire conformity to his will and word, and a confiding trust in his power and willingness to "save to the uttermost." Being thus intimate with God, we are permitted to "know," in a sense unearthly, "the things that are freely given to us of God." In this are included all the treasures of grace on earth, and all the riches of grace perfected in glory everlasting.

There are, in intimate communings with God, such discoveries of the attributes of his character, his wisdom, his justice, his goodness, his love, his long suffering, his mercy, &c., as utterly to baffle human description. A good man who died in Hartford, Ct., a few years since, had in his dwelling a room set apart expressly for private religious devotion. When in this room he used sometimes to have such seasons of intimate communion with his Maker and Redeemer that, as he expressed it, "the presence of God seemed to fill the room, and he was almost afraid to step." O, that there were many more such Christians living and moving among us. Beloved reader, are you such an one? If not, will you from this hour set about the heavenly employment of communing intimately, frequently and constantly with your God, your Saviour, your Sanctifier?

O, Holy Father, Son, and Spirit! Author of all good, let it be the fervent prayer of thy people who may read these lines,

"That all, the joy might know
Of living thus to thee!
Find their heaven begun below,
And here thy glory see."

B. S.

"MY BELOVED IS MINE, AND I AM HIS."

In the arms of my faith he is mine. I was once of the world, cold and careless about my soul. God awakened me and made me feel I was lost. I tried to make myself good—to mend my life, but I found it in vain. I sat down more lost than before. I was then told to believe on the Lord Jesus. So I tried to make myself believe; I read books on faith, and tried to bend my soul to believe, that so I might get to heaven, but still in vain. I found it written, "Faith is

the gift of God" — "No man can call Jesus Lord but by the Holy Ghost." So I sat down more lost than ever. Whilst I was thus helpless Jesus drew near, his garments dipped in blood. He had waited long at my door, though I knew it not. His head was filled with dews and his locks with the drops of the night. He had five deep wounds, and he said, I died in the stead of sinners, and any sinner may have me for a Saviour: you are a helpless sinner, will you have me? How can I resist him? he is all I need. "I held him, and would not let him go." "My Beloved is mine."

In the arms of my love he is mine. Once I did not know what people meant by loving Jesus. I always wished to ask how they could love one whom they had never seen, but was answered, "Whom not having seen we love." But now that I have hidden in him, now that I am cleaving to him — now I feel that I cannot but love him, and I long to see him that I may love him more. Many a time I fall into sin, and that takes away my feeling of safety in Christ. Darkness comes — all is clouded — Christ is away; still even then "I am sick of love." Christ is not light and peace to me, but I follow hard after him; amid the darkness he is precious to me, and even though I be in darkness he is my Beloved still. "This is my Beloved, and this is my friend."

He is mine in the sacrament. Many a time have I said to him in prayer, Thou art mine. Many a time, when the doors were shut and Jesus came in showing his wounds, saying, Peace be to thee, my soul clave to him and said, "My Lord and my God." My Beloved, thou art mine. Many a time have I *trysted* with him in lonely places where there was no eye of man. Many a time have I called to the rocks and trees to witness that I took him to be my Saviour. He said, "I will betroth thee to me for ever," and I said to him, "My Beloved is mine." Many a time have I gone with some Christian friend, and we poured out our trembling hearts together, consulting one with another as to whether we had liberty to close with Christ or no, and both together we came to this conclusion, that if we were helpless sinners we had a right to close with the Saviour of sinners. We closed to him and called him ours. Bear witness, men and angels, bear witness all the universe, "My Beloved is mine." — *McChylene.*

THE GUIDE TO HOLINESS.

For the Guide to Holiness.

CHRISTIAN PERFECTION.

BY N. BANGS, D. D.

HAVING shown those weaknesses with which Christian Perfection may co-exist, we will now examine more particularly whether those who enjoy this blessing answer the ends for which they were made, and, more especially, for which they were redeemed by the precious blood of the Lord Jesus Christ.

That one end for which man was made is that he might show forth the praise of his Creator, must be admitted, we think, by every intelligent Christian. But the introduction of sin into our world, and which has infected all the powers of the soul and body, has rendered man incapable of showing forth the praise of his Creator, or of honoring his glorious Redeemer as he should. To destroy sin, to eradicate it entirely from the heart, and thus to deliver those who believe in Christ from its power and influence, the Son of God came into our world, suffered and died, rose from the dead, and "ascended at the right hand of the Father, where he ever liveth to make intercession for us."

That this was the *design* of his coming is demonstrated beyond the possibility of doubt to every believer in Divine Revelation. There is, indeed, no truth in the whole horizon of the gospel which shines out more brilliantly, or is repeated oftener and with greater emphasis, than this respecting the grand design for which the Saviour of the world was manifested in the flesh. It is expressly

declared that he came to "save his people from their sins;" that he "might redeem them from all iniquity, and purify to himself a peculiar people, zealous of good works;" that he "might destroy the works of the devil;" and "deliver those" from sin "who, through fear of death, were all their life-time subject to bondage."

Now, as this was the manifest, the declared design for which Jesus Christ came into our world, suffered and died, and to accomplish which he now intercedes at the right hand of God, it follows, of necessity, that, if this design is ever answered, then those who are thus saved, thus delivered, thus purified, thus redeemed, answer the grand design of their redemption, and consequently they may be pronounced perfect. Over such, therefore, sin has no dominion, but they are completely delivered from its infecting and tyrannical influence.

Let us now examine the Holy Scriptures upon this point, and see if it be not the duty and the privilege of the people of God to be delivered from sin, properly so called. I shall quote one text as a fair sample of all the rest. "Likewise reckon ye yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord. Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Romans vi. 11—16.

I said this celebrated text is a fair sample of all the rest which speak upon this subject. Indeed, the whole volume of Divine Revelation is designed to show the abhorrence of God to sin, and to propose methods for its expiation, and for the deliverance of man from its infecting and domineering influence. All the ordinances of God, both under the Old and New Dispensations, were designed to set forth the immaculate purity of God on the one hand, and the natural and actual impurity of man on the other, and to point out the

method of bringing about a reconciliation between those two beings, that are naturally so opposite one to the other, in their natures, designs and doings. What else meant the various ablutions under the Mosaic law? the sacrifices that were offered upon the Jewish altars? Did they not all declare the invariable opposition of God against sin, and the necessity of its being expiated and washed away? And did not all the holy men of God under that dispensation declare, in effect, "As far as the east is from the west, so far hath the Lord separated our transgressions from us?" Not, indeed, that they were cleansed by the mere efficacy of those literal sacrifices, or by any external rites and ceremonies. These were but outward observances, intended as mere external signs or symbols of the holy will of God, instituted for the time being, to which the people were called to attend as an external mark of their subjection to God's will; but they all depended upon the operation of the Holy Spirit upon the heart, for that inward cleansing which they needed to fit them for an acceptable service here and for glory hereafter; and the grand medium through which they received this and every concomitant blessing was by the promised Messiah; for, says Christ, "Abraham rejoiced to see my day, and he saw it and was glad."

But I was endeavoring to show that all these things evinced the necessity of holiness of heart and life in order that man might answer the design of his creation and redemption. But these external rites and ceremonies could "not make the comers thereunto perfect; but the bringing in of a better hope did." This "better hope" was brought in by the actual coming of the Lord Jesus; and by his sufferings and death a substantial atonement was made for the sins of the whole world, the gospel dispensation was fully opened and proclaimed, and which, therefore, has now become the grand panacea for the ills of human souls.

This reveals an Almighty Saviour, who is abundantly able, since he ever liveth to make intercession for us, to save to the uttermost all that come unto God by him. And as this was the grand design for which he came, unless he accomplish it in those who receive him in his appointed way he is an imperfect Saviour, and then indeed his people may be pronounced imperfect. Those, therefore, who deny him this power and goodness, reproach him as having that imperfection which belongs to feeble man. Hence, those who plead for

the necessary continuance of sin in the human heart, limit the "Holy One of Israel," circumscribe his goodness and power, and deny him the privilege of executing the benevolent purpose for which he came into the world. We must, then, either admit that Jesus Christ saves his people from their sins and perfects them in love, or attribute to him an imperfection which would degrade him to the level of feeble man.

There is no other possible alternative. Either Jesus Christ saves his people from their sins or he is an imperfect Saviour. Now, if he does not do this he is false to his word; for he has promised in the most express terms to sanctify them throughout, soul, body, and spirit. And if he do not fulfil this promise it is either because he cannot or will not; and either supposition not only reflects the highest indignity upon his character as a being of infinite power and love, but also impeaches the veracity of his word, and thus renders him an object unfit to be trusted.

The following words of the poet fully recognize the truth for which we plead, and refute the error we condemn:—

"God of eternal TRUTH and GRACE,
Thy FAITHFUL PROMISE seal!
Thy WORD, thy OATH, to Abraham's race,
In us, even us, FULFIL."

The opposite theory represents the almighty and loving Saviour as defective, not only in power, goodness, and truth, but also in wisdom; for it represents him as planning a scheme of redemption and salvation which is not adapted to the condition of man, and therefore fails to accomplish its end. In every point of view, therefore, we must either adopt the doctrine for which we contend or otherwise attribute those defects to the Lord Jesus Christ which render him an improper object of faith and love, inasmuch as he holds out delusive promises to his people to excite in their minds an expectation which can never be realized, and inducing them to walk in a path which they never can find. But as these capital defects are entirely foreign to his nature, and cannot be attributed to him without degrading him from the proper dignity of his character as an almighty and loving Saviour, possessed of infinite power, wisdom, goodness, and truth, to the level of an impotent man, as false as he is weak, we must banish from our minds all such unworthy thoughts of the ador-

able Jesus, and unite with the apostle in firmly believing that he is abundantly able and willing to "keep that which we have committed to his care unto that day." With these truths before us, we may joyfully sing, with the poet: —

"O, Jesus, source of calm repose,
Thy like nor man nor angel knows;
Fairest among ten thousand fair;
E'en those whom death's sad fetters bound,
Whom thickest darkness compass'd round,
Find *light and life*, if *thou appear*."

Now as Jesus Christ, "by his death, death has slain," and when he "appears" brings "*light and life*" into the soul, and fully answers the prayer of the poet, which he puts up in the following words: —

"Renew thine image, Lord, in me;
Lowly and gentle may I be;
No charms but these to thee are dear;
No anger may'st thou ever find,
No pride in my unruffled mind,
But *faith and heaven-born peace* be there;"

I say, as Jesus accomplishes this great work in all who comply with his unalterable conditions, he thereby proves himself a perfect Saviour; because, in doing this, he effects the gracious and grand design for which he undertook and carries on the work of man's redemption and salvation. He does this by means. Let us see if these be not perfectly adapted to their end, and are therefore perfect in their kind and degree. In the first place, God has given us his word to be a "lamp to our path and a light to our feet." What could be more perfectly adapted to our condition than this! We have eyes to see, and here we have a book to read. In the second place, he saves men by a living ministry. Could any thing be better adapted to answer its end than this? We have ears to hear, and this word is addressed to our understanding through the organ of hearing. In the third place, we have ordinances of which to partake. These are all addressed to the mind through the bodily senses, and hence are admirably adapted to man's compound nature, consisting of material and immaterial substances. In the fourth place, we have, and this is the crowning blessing of all, and without which all the others would be inefficient, the Holy Spirit to operate directly

and indirectly on the heart, working within us, to convict us of sin, to enable us to repent, believe in Jesus Christ, and, finally, eradicating evil from the heart, and so applying the merits of the Lord Jesus as to wash away all the stains of iniquity, and fill the heart with holy love to God and man. Is not this rich provision exactly suited to our condition as sinful, helpless beings, and who, therefore, need supernatural aid to subdue our unholy propensities, and to help our infirmities?

Various other subordinate means of effecting this great work might be mentioned, all of which naturally tend to the accomplishment of this same grand and beneficent work, — such as religious conversation; prayer, private, social, and mental; “watching thereunto with all perseverance.” All these are admirably adapted to the condition, nature, wants, and capacities of men; and their necessity arises out of their individual and social relations, as it would be easy to show did our limits permit. I can, however, merely hint at the many means used by the Lord Jesus to perfect the work of man’s salvation; leaving it to the reader to carry out the thought, amplify and apply it to experimental and practical life, which is indeed the best and surest method of testing the truth of any theory whatever.

Now the sum of all is this: We have unfolded to us a perfect Saviour, the perfection of whose character is demonstrated in his ability and willingness to save to the uttermost all that come unto him, by sending his Holy Spirit to work in them perfect repentance, perfect faith, perfect love, perfect humility, gentleness, long-suffering, goodness, and temperance; that he does this work in all its branches, in every kind and degree, to perfection — so much so that nothing can be either added to or taken from it without marring its beauty; and, moreover, that he carries on this work by means simple and yet energetic, perfectly adapted to the condition, capacities, relations, and the various exigencies of men; all of which proclaim the perfection of the great scheme of redemption and salvation. On this ground the perfection of both the Saviour and the saved stands vindicated, as upon an immutable rock, against which the waves and billows of error dash and foam in vain. This whole subject is comprehended in the following beautiful and energetic words of the poet, in which he asserts the grand design for which Christ appeared in the flesh: —

“Did'st thou not in the flesh appear,
SIN to CONDEMN, and man to SAVE ?
That PERFECT LOVE might cast out fear ?
That I THY MIND in me MIGHT HAVE ?
In holiness show forth THY PRAISE,
And SERVE THEE *all my spotless days* ?”

Now, when the sinner is thus saved by the all-perfect Saviour, sin being expelled, and the heart filled with divine love, the tongue is unloosed to praise God for the wonders of redeeming love, for all the exhibitions of his power, and wisdom, and goodness, throughout all his works and ways, and more especially for his unceasing care over those who put their trust in him. And thus are they qualified fully to answer the ends of their creation and redemption, by praising God with new tongues, while the heart echoes to this voice of praise, and in its pulsations gives eloquence to the lips thus employed in glorifying God ! “for whoso uttereth praise glorifieth me ; and to him that ordereth his conversation aright will I show the salvation of God.”

“LET them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator.” This text is a beautiful description of true religion. It is admirably guarded and beautifully expressed. It sums up the whole of it in the short sentence, “*commit the soul to him in well-doing.*” Many mistake emotions of assurance that they shall be kept, for faith. An emotion of assurance is wholly an involuntary state of mind. It is by no means to be confounded with faith. Faith is an act of the will. Some people take a passive attitude, and wait for God in some mysterious way to move upon them. Is this committing the keeping of their souls to him in well-doing ?—*Finney.*

WHAT a mercy it is that no one ever *sincerely* desires to see the state of his own soul in vain ! In the pursuit of all other knowledge our motives may be too arrogant and selfish to be gratified ; but in this, the deeper the research the more we are humbled, and consequently the better prepared to receive the desired instruction.

For the Guide to Holiness.

WHAT IS IT TO BE DEAD TO SELF AND GUIDED ENTIRELY BY THE HOLY SPIRIT?

THE lovers of holiness take pleasure in communing together, and getting each other's expressions of the sentiments common to them all; for in doing this the different sides and shades of the same subject are made to appear by the different modes used by different individuals. The object of each one of us is to get at *truth*; to learn what that is which lies in the bosom of God, and has been truth from all eternity, and will continue to be truth for ever and ever.

There is no subject that interests my own mind more than the one introduced by the interrogation at the head of this article. The question "what is it to be dead to self?" must necessarily lead on the other question here connected with it. That there is a state of mind where self, or selfishness, is dead, and a new life occupies its former place, is plainly shown us in the Holy Bible. And Jesus Christ shows us an example of a human mind in a human body, existing and operating according to its own laws, without selfishness; or in other words without any separate interests. In that last night of prayer we hear him saying, "Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done." Here we see that his own will is recognized, and yet it is perfectly subjected to the Father's will, and that without reluctance. It seems to me there is danger on the one hand of putting the state in which self no longer lives too low to be consistent with truth, and on the other hand there is danger of putting it too high; so that, according to the view given of it, it is never attained in this life; which practically would make it nothing to us while in this state of being.

What, then, is self, or that selfishness which is to be exterminated? Is it not the desire of appropriating to ourselves what belongs to another? or to include more—the desire of possessing what our Father has not connected with the situation which he has given us for the present time? either something new, or a new degree of something we already have? This seems at first view to be but a tame definition of so direful a thing as selfishness; but I think that

upon examination every limb of self will be found to belong to this body.

We often see those in whom selfishness yet lives doing something to obtain more than God is giving them in the natural order of his arrangements. They take particular pains to gain more human esteem than comes along naturally and easily as connected with moral rectitude. They deprive some one of enjoyment in overreaching to get an undue share themselves. They do not feel that they are made as much for others as others are for them; so they do not feel as much interested that others should have rest, have money, have honor, have friends, as that they themselves should, though they may see that others may need these things as much, and would make as good use of them as they would themselves. The suffering produced by selfishness, the world over, originates with those who are not satisfied with what their allotment naturally brings along with it, and what they overreach to get is robbery from others.

What is being sanctified wholly but having this selfishness killed? We use many figurative expressions, some of which are somewhat gross, to represent that work of grace. We call it a cleansing from sin, that is, from sinfulness. When living clearly in a justified state, we are kept from sin in the overt act, more or less constantly, because we are watching, praying, and restraining sin all the while; yet we are conscious of sinning in our feelings, and these feelings often get outward expression. And it is when we get a full sense of this inward sinfulness, and see it in comparison with God's law of purity laid down for us, that we feel convicted for entire sanctification.

We then feel that the outward development is not so much to be deplored as the inward disease. Here, again, we come to our physical terms, which are apt to give but an imperfect idea of mental operation. What is it to be healed of a moral disease — to be cleansed from sinfulness — but to have the moral faculties brought back into the arrangement where they were at first put by their divine Author? The parts of the physical system when out of their original position go into diseased action; some of them by excess of action become inflamed and swollen, while others become palsied by want of action. The same is true of the faculties of the soul; and they cannot be brought back to a state of harmonious action, until God takes his seat in the centre, and by his own presence keeps the

whole under the power of divine attraction. It is when the Father and the Son, through the agency of the Spirit, come to make their abode with us as in their own habitation, that our moral natures are right. Our souls then feel conscious of being in a healthy state. The occasional visits which we used to have at the door of our hearts, when our Divine Visitor just entered, as it were, because the way was not opened for him to walk to the middle of the house and take his seat there, were occasions of our feeling the irregularities of our hearts the more. We then saw that he it was that ought to possess the whole habitation, without the breath even of one of his enemies ever to be felt there again. But our affections cherished his enemies, and they and the will had many contests. Now, since having entered the state of entire sanctification, we know no more of these contests; all the faculties are in harmony with each other, and with the arrangements of God in his outward providences. Whatever is given is just enough for us in the moment, day, or year in which it is given; and we feel that God and his gifts belong as much to others as to ourselves. And, though many things come to us through the hands of fallible sinful men, who do not obey the will of God in their own hearts and actions, and therefore are not doing our wills, yet we feel the assurance that their dealings with us shall be so overruled that the greatest good in the present circumstances of our being shall come out of them; so that we feel safe, not only in the hands of those who love their neighbor as themselves, but also in the midst of sinners.

Even the little thoughtless child is made a servant to us, to give us the occasion of cultivating those virtues which shall ennoble our characters through all eternity.

What of self is left in us after we are brought into this state? Are we selfish because we have remaining in us the desire of approval? Is this not an original principle, planted in the soul for high and holy purposes? Is it not necessary to a state of perfect harmony? Would the angels be happy together if they did not approve each other, and did not know that they had the approval one of the other? We must love ourselves, else we have no standard for loving our neighbor; but self-love is not selfishness.

We love our own good reputation, and this shows us how much we ought to love our neighbor's. We would not wish to be classed with

the vicious, when our souls abhor vice. When the soul is in its disordered state, it makes reputation an object of pursuit; it *seeks praise*. Not so the regulated soul. It makes other things, things of God, its object of pursuit. It never speaks a word, nor steps a step, with its own preferment in any respect as an object. It seeks not to be known abroad, but seeks rather to be retired and unknown. Yet, so far as it is known, it desires to be known as it feels itself to be — right-hearted toward God and man. But if it is the will of our Father in heaven that we suffer the unjust judgment of others, even unto desertion, we embrace his holy will cordially, regarding this dispensation toward us as instrumental of higher good than the positive possession of the favor we are deprived of would accomplish, as the matter now stands with us in this fallen world. Originally and primarily, the correct soul loves best that which is correct. It wishes itself and others to be rightly understood; and it knows that a just appreciation will follow in all righteous hearts; and that unjust estimations are the results of sin, which, of course, in themselves considered, are to be deplored. When we are among those who reckon the cause of Christ of no consequence, we rejoice in the privilege of walking with him who made himself of no reputation; yet we deeply regret that Christ's cause, which is our cause, is not understood, and rightly appreciated.

Is it certain that our selfishness is not dead, because our prayers are not all answered? Or, in other words, do no prayers remain unanswered except those that originate in selfishness? Sometimes a lack of faith is the hindrance; for since God will train our souls to perfect confidence in himself, he has conditioned great blessings upon the existence of our confidence in him. But sometimes we do not see our *privilege* to believe ourselves accepted in our petition as we afterwards see with the same petition upon our lips. And we offer up prayers from natural impulses, some of which it may not be best for us should be answered as things now are with us in this world. As I speak of nature here I mean in a good sense; in its unperverted and healthy state, when its supplies are as certain as its wants, were it in a world where all the organic relations remain undisturbed. When we feel wants, if we yield to the simple tendency of our unperverted natures, we go to God with our requests, which the benevolent Maker approves, of course, it being according to his

constitution of things, and which he would always answer were it not for the remedial operation which a fall from all original excellence has made necessary for us. Bitter medicines are sometimes found necessary, as tonics for those from whom disease has been eradicated, but who are left in a debilitated state, as well as for means to arrest maladies in their progress. The prayers for others which are prompted by our social sympathies, those which are prompted by natural or family affection, and those which come up from the depths of our own sufferings, so far from being wrong, are just what our heavenly Father would have us offer to him when we pray submissively.

But it is objected that nature furnishes motives too low ; that there is a higher source of motive. Who is the author of these human sympathies ? And what is their object, if it is not that through them God may always be in the midst of us ? And what makes us differ naturally from lost spirits, if these do not ? Our natures prompt us to seek security from danger ; and when we feel a sense of danger we feel going along with it a desire to be delivered from such a state. And does not God approve of this ? Are not many of his appeals to mankind based upon the fact in nature, that, where a sense of danger can be produced, there will be a desire to be delivered from it ? The soul wholly sanctified rests in the bosom of its Saviour, where it feels an abounding sense of spiritual safety, and then the desire for such safety has no occasion for coming into form so as to be recognized ; yet its elements exist there, and will exist for ever. And loving others as we do ourselves, and seeing evidence of danger attending their state at the same time, we pray for them from the same motives that we prayed for ourselves when in a state like theirs ; one of which was a desire for safety.

I know that there are perverted sympathies, inordinate desires in hearts unsanctified ; such are desires for gifts to consume on divers lusts which cannot be acceptable. But these may be very easily distinguished from such as originate in pure nature ; and they need not give rise to any doubts as to the righteousness of the natural constitution as it is kept regulated by the Hand that made it.

The time has been when I feared to pray for any temporal good without a spiritual impulse impelling me to it. When my children were sick, or myself suffering, I would think, how can I pray for a

change in these things? for surely I do not know but that, just as they are, they are the very best for me and mine. I have since taken a different view of the matter. I believe many of our afflictions are sent us for the one purpose of leading us to go the more frequently, freely and simply to our heavenly Father, in order to cultivate in us more of the child's disposition, when it comes and looks up into the parent's face to recognize a look of compassion for every little wound and want. And when, in any case, we, as the child, are made to understand that we must bear what we are suffering, we are comforted, as is the little dependent creature, with caresses and assurances which more than equal what would have been given by the actual answer of the petition for relief. So it was with the father who prayed for the life of his son; and when it was made plain to him that his son must die, such strength and grace was given him that he said he could happily bury a child every day if God required it of him.

Did not the prayer of Jesus, "O, my Father! if it be possible, let this cup pass from me," flow from the sinless struggle of nature seeking its own preservation? The sanctified mind, like the human mind of Jesus, in its measure, is so united with the Divine Spirit that it has a quick perception, as by spiritual instinct, of what it is the Father's will to give; hence, if its requests are urged at any length it is because it is gaining an assurance that they will be answered. But where the case is left doubtful in the mind, such a one prays after the manner of the Lord Jesus: "Father, let not the cries of my nature be heard unless they are in accordance with thy best arrangements." Here are two natures praying; the weak, distressed nature of a human being, and the spiritual, God-like nature which reigns over the other, and says to it, so far shalt thou go, and no farther.

But further. Is it a certain sign of selfishness to desire that we may be able to look upon ourselves with approval? Is not the scale for right and wrong suspended in the very centre of our souls that we may feel approval for the right, and disapproval for the wrong in ourselves, and so be always inwardly prompted to seek the right; and that, if we do not seek it, our own natures may witness against us? If self-condemnation contribute to our sorrow, why is it not lawful that self-approval should contribute to our joy? The self-

gratulation, which is a voluntary turning to myself and dwelling upon a particular achievement in character or action as peculiar to me, would plainly show that I was not dead to self. But the self-approval which is righteous, amounts to a feeling of satisfaction with the use we have been enabled to make of the powers which our Father God has given us. Until we feel this satisfaction, its opposite, dissatisfaction, has a part in prompting us to seek a right state. But when we have entered the unselfish state, a state of entire sanctification, our themes of meditative rejoicing are God's doings; as much with others, and by others, as with and by ourselves, so far as the circumstances of the case will enable us to realize what he has done for and by others.

I speak of the state of entire sanctification as synonymous with an unselfish state; for if it is not an unselfish state I know not what it is. If one is fully consecrated to God by a voluntary act, and is yet under the influence of selfish feelings in any degree, I think he should consider himself to be in a transition state only, and not having reached the point that his consecration has in view. What do we ask for when we ask to be sanctified wholly, if it is not that selfishness in us may be wholly and for ever annihilated? And what is the view we have when first convicted for entire sanctification if it is not that selfish interests are at the root of all the disorders of the heart? And when the soul begins to reckon itself dead to sinfulness by resolving to do nothing more to cherish it, and begins to take God at his word, saying, "O, my Father! I ask of thee with all the light and strength I have that sin may no longer dwell in me, and I know that thy promise which says, "ask and ye shall receive," cannot fail; does it not reckon thus? Now I believe thy promise, made in consideration of the purchase of thy Son, and in harmony with thy command to me to be holy. I believe thou art now regulating my soul while I am asking it of thee; I believe thou art now letting out the life-blood of selfishness. I open all my heart to thee, Father, Son, and Spirit. Thou art now entering it, I must believe thou art. Thy promise is sure. And when ere long the Spirit adds his testimony to the reckoning, and says it is correct, the work is *being* done, and soon begins to speak more strongly, and says it *is* done, the prayer *is* answered, does not the clearest consciousness then say, "I live not, but Christ liveth in me?" And does not one

simple clear view fill the whole soul, while as a mote it feels itself to be swimming in God's great atmosphere? And is not the soul perfectly guided by the Holy Spirit then? Does it not tremblingly hang upon the breath of God for every thought, and the impulse to every movement? It may not then have the *doctrine* of the certain guidance of the Spirit to the fully sanctified, so clearly in the intellect as it afterwards has; but it has the constant upward look for guidance, and as surely receives it as it does when in a state of greater maturity of thought upon the subject, when it sees that the wholly sanctified, the purely unselfish soul, *cannot fail* to have the certain guidance of its God, whose constant and all-pervading presence *can alone make* the heart pure. We have evidence that our hearts are pure no longer than we are moving strictly in accordance with the word of God, his providences, and the mental and physical machinery which he has set up to work through, so far as we understand them, or have the means of understanding them.

Wherein we are ignorant our Divine Guide teaches us; and he sometimes does it as the tender parent teaches the child, by letting it take a course which it thinks to be most desirable, but which upon trial it finds not to be so; in this way instructing it more effectually than by direct precept or restraint. This course is pursued only where no real injury would result from the child's mistake, and watchful loving eyes are following the little mistaken one at every step in the process. So with God and his little children. He is guiding them, tenderly guiding them, when he is permitting them to make such mistakes as will result in making them afterwards more thoroughly correct than they would become by any other treatment.

God honors what he has made, and he will not violate an iota of the laws which he at first gave the human mind. He will teach us as the child must be taught, by having us make the best use of our powers that we can to begin with, and perfect ourselves by after experience. Viewing the matter in its original relations, we regret the necessity of being taught by our own errors; for the soul that seeks to be correct in all things has an instinct which regrets mistakes. But other considerations come in and reconcile us to the necessity of taking a circuitous course in coming up from the valley of weakness, and ascending the mountain of everlasting strength. But after the rays of pure, holy love have dissipated the mists and fogs of sin

which surrounded the selfish soul, there are few *unavoidable* errors even in the outset ; for our great Teacher does not call us to read hard sentences before we have learned half of the alphabet ; nor to read Hebrew before we have had instruction in it ; or if he should, in any particular emergency, he would pronounce every word for us before requiring us to speak it. And then, having returned to the natural and prescribed course, from the nature of the case, as we progress in it our mistakes will be less and less frequent. But we have to mourn the fact that many who have entered upon the course have been inconstant in it, so that their cases do not furnish us examples of what their profession would encourage us to expect. I look upon the human mind as it was first drawn out by its Maker with feelings of awe, when I realize that not a single addition to, nor abstraction from, the human soul will be made to all eternity ; but that the original draft will for ever be acknowledged to be perfect. Its compass may enlarge, and its colors brighten, but not one faculty will be added to, or be taken from it.

Then why should I say that, being guided by the Spirit, I have no will ? My Maker made me in his own image, and he has a will. Why should I not rather say that, as soon as I perceive what is my heavenly Father's will, I find my own in harmony with it ? and before I know his will I desire those things ; and pray for those things that are naturally desirable to me, from my original constitution, which is no less the work of God than is that additional bestowment which we call grace. If in any case the petitions of my nature are denied, I have the satisfaction that by asking I have learned my Father's will in the matter. But it may be asked, " Are we led by the Spirit in the petitions of our unperverted natures in cases where it is not the will of God to grant them on account of the present state of things ? " I believe so. The satisfaction of the mind is a great blessing. God knows that his little child is perfectly contented with what he affords it, and he leads it in a way by which it can learn what he wills to give.

I know there is a kind of prayer which never fails to be answered — the prayer of the Spirit making intercession for us with groanings that cannot be uttered. This prayer is given us whose hearts are a perfect medium for his operations by the Spirit when he wills. O, mysterious prayer !

But if the Spirit's guidance is limited to those cases where he certainly indicates at the outset what the Father is about to do, by inspiring in us an unceasing prayer for it, what chance is there left for God to be moved by our prayers, as in the case of Moses when pleading with Jehovah for rebellious Israel? Are there not blessings to be given in answer to our prayers, that would not be given if we did not pray for them, and pray earnestly? How does the fervent and effectual prayer of a righteous man avail much if he does not move God to do what he would not do without his prayers? And have we not got to strive against Satan sometimes, when he would rob us of what our Father has to give us in answer to prayer, and would throw an influence over our minds to impress us that our prayers will not avail in the case? When the will is in perfect subjection to the divine arrangement, by continuing patient in prayer, we are able to know all things that are of God. Being conscious of purity of heart, we may know that we are guided in all things by Him who guideth angels and the redeemed ones above. When all the powers are taxed with active duty, then he guides. When exhausted with labor, so that we must lie down to rest, as one of God's mere animals, he guides us to do this, and watches over us in it. Whether waking or sleeping, we are still with him.

June, 1851.

A STUDENT.

WAITING.

"I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him." — ISAIAH VIII. 17.

WELL may we wait on the Lord, *for he waits to be gracious to us.* Isa. xxx. 18. He is not slack, but is staying only for the due season; his love is waiting for the time that his wisdom hath appointed. And to express his affection in our terms, he is longing for that time, as well as we are. Therefore, since he waits and longs, our waiting is in a happy conformity to him. And thus, with good reason, it is concluded, *they are blessed that wait for him.* — Leighton.

For the Guide to Holiness.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

IV.*

To I. M ——— :

I did not see you at the time I expected. But perhaps I shall be considered the less worthy of your blame when I say that the cause of my delinquency was woman. The attraction, which drew me away from the pleasure of those conversations which I had anticipated, was no less than the celebrated Swedish songstress. It was the only opportunity which Providence had given me of hearing Jenny Lind sing ; and independently of my personal gratification, I thought it would be wrong for a number of reasons not to avail myself of it.

I wished to know the power of vocal music from a master of the art ; — having noticed that it is not safe to judge of any art, as it is exhibited by those who are not perfectly skilled in it. I had heard much, for instance, of the power of eloquence, and had enjoyed some opportunity of forming a correct estimate of it from the study of the great works of antiquity ; but I could form no just and adequate conception of the influence which it was capable of exerting, till I had heard Webster in the courts of justice, and Clay in the Senate of the United States. It was then, under the influence of the deep thoughts of the one and the touching pathos of the other, that I fully understood it. And I had the same impressive and deep conviction of the power which can be exerted over the human mind, when I heard the voice of Jenny Lind controlling and swaying the multitude of hearts assembled in Tripler's Hall.

In intimating that I had a reason, additional to that of personal gratification, in hearing this remarkable singer, I referred to my desire to understand more fully the relations existing between vocal music and the cultivation of the religious affections. And I have now less hesitation in saying what I have long supposed to be the case, that song is one of the most natural and effective expressions of the holy heart.

* No. III. has been mislaid, but will probably appear in the next No. of the Guide.

It is well understood, I suppose, that all the various emotions and passions of the heart have their natural outward expressions. Sorrow, for instance, has its appropriate expression of the countenance and its appropriate modulation of the voice. No one can mistake the frowning brow and the excited language of anger. Pride, jealousy, envy, guilt, self-confidence, hope, and all other states and affections of the mind, have their appropriate signs and expressions, by means of which they may be said to take a shape, and to communicate themselves to others. Nor is that state of mind which we denominate holiness of heart to be regarded as an exception.

I do not intend, in a brief letter of this kind, to go minutely into this subject; — but one thing seems to me to be certain, that one of the natural expressions of the holy heart is the utterance of song. And I would advise all persons, who are in this higher state of experience, to make themselves acquainted with those pieces of sacred poetry and music which are appropriate to their state. The nature of the human mind is such as to require something of this sort. We may not only experience joy ourselves, and increase our joys by the practice of singing, but may do great good to others. If the mighty voice of the Swedish songstress were inspired by a heart fully set apart and sanctified to God, and should give expression to the joys appropriate to such a heart, it would be difficult to estimate her power as an instrument in the divine hands in giving a religious impression to the minds of those around her, and in leading them on to virtue and to heaven. Undoubtedly, the power which would thus be exercised would be attractive rather than aggressive; but it would be very great.

The heart, of which it can be said that it is a truly holy heart, is one which is at peace with itself, at peace with God, and at peace with all mankind. Faith, if we may so express it, is the substance of its being; love is its life; and joy is the lighted expression of its countenance. How can it help singing? How often it bursts forth into the beautiful expressions of an unknown poet: —

“Jerusalem! my happy home!
Name ever dear to me!”

Or in the sweet language of Addison: —

“When in the sultry globe I faint,
Or on the thirsty mountains pant,

To fertile vales and dewy meads
 My weary, wandering steps he leads ;
 Where peaceful rivers, soft and slow,
 Amid the verdant landscape flow."

And these uttered joys, in tones like those of heaven, must have an effect upon others. The church has not yet found the secret of her power, because she has not yet found and known, as a general thing, the secret of her highest and best experience. I am satisfied that there is a natural alliance between the highest style of music and the highest style or form of religious feeling. Holiness, touching anew the harp of David, must and will sing. And when holiness shall more generally prevail, and when it shall obtain full possession of the instrument which is appropriate to it, we shall have new and striking manifestations of its power over the world.

As these reflections have set my imagination at work, I will close with a few verses, which may fail to interest you for their poetical merit, but can hardly fail to be acceptable as coming from a Christian friend and brother,

L. M.

SING ON, SWEET BIRD!

Sing on, sweet bird ! I love thy strain ;
 Bird of the morning's fragrant hour !
 I've heard it oft. And now again,
 My heart acknowledges its power.

What makes thy heart, sweet bird, so light ?
 What makes thy song so loud and clear ?
 When warbled high from human sight,
 Thine early note I turn to hear.

There is no sorrow in thy song,
 Because no sin is in thy heart ;
 And he, whose soul is kept from wrong,
 Has learned the secret of thine art.

Sweet bird ! with gladness in thy lay,
 And heaven's pure light upon thy wing,
 I seem to hear thy transports say,
 Seek heaven, like me, if thou wouldst sing.

U.

For the Guide to Holiness.

PENCILLINGS OF THE PAST AND PRESENT.

I HAVE of late been sailing on a tempestuous sea; but my Father was at the helm, and I could smile at the foaming billows as they gathered round my bark, and sometimes threatened to overwhelm it beneath the dark waters, for well I knew my Pilot's skill, and I trusted that he would guide me safely o'er the raging deep, and bring me still nearer to my destined haven of rest.

True, sometimes there were tremblings of heart, and unbelief was ready to cry out, as one earthly prop after another gave way, upon which I had leaned too trustingly, "How can this be for thy good?" But faith counted it among the "*all things*," while patience had its "perfect work," and hope pointed to the "glory far more exceeding and eternal."

I find, by experience, that in choosing holiness, I have also chosen the rugged path of tribulation and self-crucifixion. But do I regret my choice? Nay, verily! Never did I love holiness more than now, with all of its furnaces, and crosses. From the very depths of my soul the petition goeth forth: Deny me what thou wilt, O, my Father, but deny me not this precious boon—*Inward Purity*! I ask not that the path may be less thorny, in which my steps are led; I only ask for grace to endure with meekness and resignation, that I fail not to receive purity—the Christ-like image. Thank God, I do know that submission can sweeten the bitter cup of sorrow—it can smooth the rugged path of adversity!

My recent trials have been peculiarly trying to one constituted like myself. As a devoted sister once said: "I love to be loved by those who love Jesus!" It is very gratifying to me to have the sympathies and affection of Christian friends, and am naturally inclined to lean on them more than God deems consistent with perfect, unwavering trust in Him; thus he has cut me loose from one earthly prop after another, that I might thereby be led to see the fallacy of "making flesh my arm," and be brought to rely entirely and alone upon him for strength and support. In the early period of my Christian experience, my trials were more inward, and designed to crucify me to my feelings, that I might be brought to trust the sim-

ple promise, irrespective of sensible emotion. Latterly they have been more outward — having a tendency to lead me from the creature, to seek for comfort and consolation alone in God. At first, not understanding God's design, my foolish heart rebelled. Called in his providence to occupy a peculiar position, one in which I could have but few sympathizers, and many to censure and condemn, I found it exceedingly painful to the natural life. Nothing but a consciousness that it was God who was guiding my steps along this unbeaten and rugged path supported me. To him I had pledged my all, and I would not break my covenant vow. Having his presence to go before me, I could tread the rough way with submission. How sweet were His smiles unto me! In Him I rejoiced all the day. But soon came the censure of professed friends — “the slander of many was heard, and fear was on every side.” Now my attention was diverted — the eye of faith was turned from the leading star, and I quite lost sight of it. Fears, as to the fate of my influence, arose in my heart; uneasiness of spirit was the result, and the “still small voice” was unheard amid the tumultuous thoughts which now agitated my breast. I saw not a Father's hand in all this sore trial. Had I continued to commit my cause to Him who judgeth righteously, all would have been well. But I reasoned in this way: No good can possibly come from so much evil; my influence will be lost; my usefulness come to an end. I forgot the blessed assurance: “*All things work together for good to them that love God.*” I became unsubmitive, and did not always regard with love those who had been busy in this matter. Thus I hindered the work of grace in my soul. But I was brought back deeply humbled in spirit to the foot of the cross, where I was again received to the bosom of Infinite Love. Many times have I been put into the same furnace, in order that I might be crucified to the praise of the creature, and live only in the approving smiles of God, and be satisfied with that honor which cometh from Him alone.

These trials are exceedingly crucifying to the life of self, but very nourishing to the “Hidden Life” of faith. They weaken the fleshly desires of the heart, and strengthen the graces of the Spirit. They are great helps to self-examination, and to *know ourselves* is a very important duty. Truly, they are blessings in disguise, and we ought to receive them with thankfulness, knowing that they “yield

the peaceable fruits of righteousness to those who are *exercised* thereby."

I love, when passing through such trials as these, to think of my Saviour betrayed by one of his disciples, and denied by another with oaths and curses, and call to remembrance his words: "*The servant is not above his master.*" I love to think of Joseph, sold by his brethren into Egypt; his being falsely accused and thrown into prison; the dreams; the release, and the exaltation. How clearly can we trace the providence of God in all this. Joseph understood it all. He says to his brethren: "Be not grieved nor angry with yourselves, that ye sold me hither; for *God did send me before you to preserve life.*" It was necessary that he should be sold for a slave, and thrown into a prison, in order to bring about the purposes of God. But the humiliation leads to the exaltation. The false accusation and the dungeon, only pave the way to great honor. Thus God has always dealt with his children. When he intends to bestow upon them great blessings, he first leads them through the vale of humility. The three worthies had to pass through the fiery furnace; Daniel through the lion's den.

I love to think of them, and John, too, the beloved disciple. How "all things" worked for his good when banished on the isle of Patmos. Domitian designed it for evil, but God overruled it all for his own glory. There he manifested himself to the lonely exile, personally and gloriously. He is overpowered by the manifestation of so much glory, and falls as one dead. But he had to behold dark as well as bright visions of the future. He had to trace the history of the church through the cruel and bloody reign of Anti-christ, as well as to view her members on the sea of glass with the harps of God in their hands, on Mount Zion, or in the golden city. How little John knew of the glory that awaited him there on that solitary island! He might have thus reasoned with himself: "My career of usefulness is now at an end. I can be of no more service in the cause of God. Henceforth I must devote my time to excavating the mines, until my life shall end." But such was not his destiny. God called him to explore the mines of futurity — of eternity. He was not to be a lonely exile, but to be favored with the presence of God, and of angels. Never did that disciple accomplish so much for God as when on that dreary isle. Never was he of so much benefit to the

church of Christ. He then wrote out a chart, which would be the guide of the church until the end of time. We behold the goodness of God, his tender regard for his children, in giving them this Revelation. What Paul saw was unlawful to utter, but the things John saw he is commanded to "write in a book." In the joyousness of his heart he exclaims: "Blessed is he that readeth, and they that hear the words of this prophecy!"

I will comfort my heart by these bright illustrations of the assurance: "All things shall work together for good," &c.; and though outward circumstances look dark, and forbid my hope, I will not repine, but endeavor to exemplify the power of saving grace, by meekness of spirit, and patient endurance of suffering.

My father "is too wise to err, too good to be unkind." He will not permit me to pass through any more trials than are necessary to my purification. I can say with the poet:—

"I pray thee not to make less weary
The waste through which my pathway lies;
I would but see that path, though dreary,
And feel 'tis leading to the skies.

"Guide me, my Father! If before me
The angel of thy presence go,
I will not shrink, though clouds are o'er me,
And round me gathered many a foe.

"Guidance and strength! for these imploring,
Jesus! my prayer ascends to thee;
Lead me through life, that I, adoring,
May praise thee in eternity."

IDA.

JAMES says: "Draw near to God, and he will draw near to you." What is this drawing near? Surely not by any local motion, either in God or us. But the same is meant as if he had said, resist not God; that is, let his holy will within you have its full work; keep wholly, obediently attentive to that which he is, and has, and does within you, and then God will draw near to you; that is, will more and more manifest the power of his holy presence in you, and make you more and more partakers of the divine nature. — *William Law.*

THE GUIDE TO HOLINESS.

For the Guide to Holiness.

CHRISTIAN PERFECTION.

BY N. BANGS, D. D.

THE BENEFITS OF SANCTIFIED AFFLICTION.

In my last, I attempted to show that those who are made perfect in love are thereby qualified to answer one end of their being, which is to show forth the praise of God. It is an easy matter, however, to praise him in prosperity. A person blessed with health of body and peace of mind, with food and raiment, surrounded with intelligent and pious friends, has not only abundant cause of thanksgiving, but must be more stupid than a Hotteptot if he does not break forth in loud praise to God. It is equally true, that a heart that does not feel its obligations to God for the profusions of his blessings, will not praise him. Yet a heart thoroughly penetrated with a sense of the goodness of God, will always be prompted to give to him the glory due to his name, and the more deeply we are thus penetrated, the more sincerely shall we ascribe the honor and glory to God for every mercy with which we are blessed.

But the brightest evidence of the genuineness of our faith and love, of the sanctification of our natures by the operation of the Holy Spirit, is exhibited by our being enabled to praise God in adversity as well as in prosperity. Daniel would not only

trust, but also praise God in the lion's den in the midst of the fiery furnace. Paul and Silas would sing Psalms at midnight in the prison; and the martyrs praised him while the flames were consuming their bodies, while devoured by wild beasts, or suffering upon the gibbet, they would thus praise him, because they felt the love of God strong in death.

And though we may not be called to those extreme sufferings, yet we shall be exposed, while we continue in this world of sorrow, to sufferings of some sort, either mental or physical, sometimes to both together, and these will be often aggravated by a tempting devil falling in with our various weaknesses, and then striving to shake our confidence in God, and alluring us from our allegiance to him. These things will test our faith and patience. If we hold fast our confidence steadfast unto the end, war a good warfare, endure as seeing him who is invisible, fix the eye of our faith on the mark of the prize of our high calling of God in Christ Jesus, praise him in the midst of all these combats, and thank him for counting us worthy to suffer a little for his name's sake, why then we furnish an evidence that we count all things but loss for the excellency of the knowledge of Christ Jesus the Lord.

I think I am acquainted with many who give evidence of their entire devotion to God, by their patience in affliction, their perseverance in the midst of opposition, and not only by a calm submission to God while suffering under cross Providences, but by offering the purest incense of praise to God in the midst of trials of the most severe character.

While it is allowed that some professors of religion fret and mourn under the dispensations of God, torment themselves and all with whom they come in contact, with their perpetual round of fault-finding, and thus give the lie to their professions; yet there are others who give evidence of contentment under every circumstance in life, are wont to put the best construction on the worst possible actions, to construe even faults into foibles, and thus, like the busy bee that seeks honey from every opening flower, they are "Careful for nothing, thankful for much, and uncomplaining in poverty." * And in the

* Tupper.

darkest hour they can adopt, with the most cheerful confidence, the following language of our own sweet poet : —

“ Now as yesterday the same,
In all my *troubles* nigh,
Jesus, on thy word and name,
I steadfastly rely ;
Sure as now the *grief* I feel,
The promised joy I soon shall have ;
Saved, again to sinners tell,
Thy favor and thy will to save.”

This is the language of genuine experience, of strong faith in God, of that faith which “worketh by love,” and always brings contentment and resignation to the will of God, and enables the soul to rejoice in tribulation. Even in the midst of the severest sufferings, the sanctified soul not only bows down to the decrees of heaven with humble submission, but looks up, fully believing that the “promised joy soon shall come,” just as surely as he now “feels grief,” and contends with “troubles,” and he finds at length “that the praise of men and all that gold can give, are not worthy to be named against godliness and contentment.”

Now, such fully answer the end for which they have been “called to glory and virtue ;” for we are called, not only to believe in him, but also to suffer with him. Such know, that if they endure chastisement, then he dealeth with them as with sons ; and though no chastisement seemeth to be joyous for the present, yet afterwards it yieldeth the peaceable fruits of righteousness to them that are exercised thereby. These can sing in faith,

“ Be thou, O Rock of Ages nigh !
So shall each murmuring thought be gone ;
And grief and fear and care shall fly,
As clouds before the midday sun.”

I have a correspondent, whose letters are not only worth preserving, but also worthy of publication, as they breathe the spirit of the most fervent devotion, of the firmest trust in God in the darkest hour of temptation, and which exhibit the fruit of that holiness, which can be wrought in the heart only by the spirit of God, and therefore are an evidence of that perfection of love for which I plead. From these letters, which I con-

sider among the most precious tokens of Christian friendship, I send a few extracts, as expressive of a heart filled with faith and love, and drawn out in the purest affection towards God's people. At the time the letter was written, from which the following extract is taken, the writer was laboring under a severe trial, from which she was graciously delivered in the following manner. After detailing the nature and circumstances of the trial, the writer says :—

“I went to my little Bethel, where God has so often blessed me, and there I poured out my soul in prayer to him, who, I rejoice to say, knows me altogether. O! what satisfaction and comfort filled my heart. Being alone with my Saviour, I could the more readily present my petition to him, and exercise faith in his promises. After praying awhile, I took up my Bible and opened on the thirty-first Psalm, which you will please consult, and you will see how applicable the words are to my present case. I will mention some of the verses which came to my mind with peculiar force, though almost the entire Psalm seemed to be exactly suited to my circumstances, and the following more especially were greatly blessed to me :—
‘ Pull me out of the net which they have spread for me, for thou art my strength ! ’ O! how sweetly my soul rested on these words, *‘ Thou art my strength ! ’* And the following passages were full of comfort to my wounded, oppressed spirit :—
‘ O how great is thy goodness, which thou hast laid up for those that fear thee, which thou hast wrought for those that trust in thee before the sons of men ; thou shalt hide them in the secret of thy presence from the pride of men ; thou shalt keep them secretly in a pavilion from the strife of tongues. ’ If I ever felt the presence of the Holy Comforter to cheer my heart, it was at this time. If ever I realized that God was my present help in time of trouble, it was in that hour of extremity ; and I praise the Lord ; I still cling to the blessed truth, *‘ All things work together for good to them that love the Lord. ’*

‘ In the evening I had another precious season of prayer, and these words were spoken to my heart, I cannot but believe by God himself :—
‘ When thou passest through the waters, I will be with thee, and through the floods, they shall not overflow thee ; ’ and my prayer was lost in praise, while I was constrained to ascribe honor and glory to him who had given himself for me. O what a mercy, what a miracle of grace was all this !

‘ Surely, none need to despair, however great, complicated, or enduring their trials may be ; for God, so long as they abide

in him, will never leave them, nor forsake them. It may indeed seem mysterious, that our heavenly Father should permit us to be thus thrown into the fire of affliction; but the Holy Scriptures solves the mystery, by saying, 'Think it not strange concerning the fiery trial as though some strange thing happened unto you; for God will not suffer you to be tempted above that ye are able to bear, but will, with the temptation, make a way for you to escape.' What should we be good for, were not our faith, patience and courage tested? God will have tried such. Thus, it is said, that he '*tempted*,' that is, *tried* 'Abraham,' and he has tried his most faithful servants, in every age of his church, and the more faithful, holy and devoted we are, the more severely shall we be tried; for Satan manifests his malignity, and his servants manifest their hatred, and the world exhibits its alluring charms the most lavishly to and against those who stand the most opposed to them, and they are those who are entirely devoted to God."

To see how sweetly a soul thus consecrated to God can rejoice in the midst of tribulation, I send another extract from the same person, whose letters I delight to receive and to read, and re-read, on account of the holy emotion which they always convey to my heart. After mentioning some painful sensations the writer has recently experienced, on account of a fear that she had unintentionally wounded an absent friend, my correspondent says:—

"Glory be to God! It is good to bear the cross! How grateful even its anguish, its bitterness how sweet! I think I never felt so much deadness to the world as I do now. O what a spirit of prayer, of thanksgiving and rejoicing do I feel poured upon me! Surely, God is rich in mercy towards me, unworthy as I am. He still condescends to bless me, and I feel a great spirit of prayer for those who are seeking to have all their soul's desire fixed on things above. The language of my heart is:—

'My life, my blood, I here present,
If for thy name they may be spent.'

'O how blessed it is to feel that the arms of Infinite Love encircle us, — that we dwell in the secret place of the Most High, and abide under the shadow of his wing! This is my experience, as well as of all those who feel that the blood of Christ cleanses them from all unrighteousness.'

In another letter, after detailing the manner in which the Lord had led her on in the path of duty, blessed her in her efforts to promote his cause among the children committed to her care, and declaring the sweet attachment she felt for her friend, she expressed herself as follows:—

“With regard to my *trials*, some of which you are acquainted with, I feel that they are so light in comparison with the great weight of God’s mercies, and the strength of his loving-kindness, that so far from murmuring or complaining, I feel that they are hardly worth mentioning, but would, in obedience to the divine command, *commit the keeping of my soul and body into his hands, as into the hands of a faithful Creator.*

‘If light attends the course I run,
’Tis He provides their rays;
And ’tis His hand that veils the sun,
If darkness clouds my days.’ ”

These extracts will suffice to show the benefits resulting from the trials through which God’s saints are often called to pass. This devoted soul is surrounded with every worldly comfort, has many endeared friends in the church, with whom she is connected in the most intimate Christian fellowship, and with whom she takes the most exquisite delight in the exchange of thoughts, and an intercommunion of holy love, and the exercise of the purest affection; delights in all the ordinances of God’s House, and would rather die than sin against God; and yet she is often exposed to those severe temptations which, arising from a variety of sources, cause those painful sensations to which allusion has been made. And, I doubt not, that there are thousands of others similarly situated, and who nevertheless can praise God in the midst of the fire with equal sincerity.

Hence, to talk about such a state of perfection as exempts us from trials, or frees us from temptations, is to advocate an idle theory, never yet exemplified by any devoted saint of God, and perhaps one of the most artful, subtle and dangerous of all the hallucinations with which Satan can beguile the mind, is to persuade it to believe that he may arise to such a state of priority as not to feel any more temptations, or be subjected to painful trials. This would be to lull us into a fatal security, by which

an easy conquest could be gained over us, no less fatal to our peace and spiritual happiness, than it is derogatory to the Christian character and reproachful to the cause of God. The Scriptures are very express in charging us with the duty of watching unto prayer, and of fighting the good fight of faith. But what have we to watch against, if there be no enemies to assault us? What have we to fight, if there be no enemies in the field? Nay, so far from this being the case, we are called upon to "watch and pray, lest we enter into temptation, and fight against principalities and powers, and against spiritual wickedness in high places." And in order that we do this effectually, we are exhorted to "put on the whole armor of God," and "having done all, to stand to our arms," that we may "put to flight the armies of the aliens."

Though, therefore, we may not expect unmixed joy in this world, yet in the midst of all conflicts, whether from without or within, we may find that settled "peace which passeth all understanding," and "rejoice in hope of the glory of God." In this frame of mind, we not only feel at peace with God and a love to all mankind, but may also look abroad and see it,

"—— In the pleasant home where religion smiles upon content,
And the satisfied ambition of the heart rejoices in the favor of God,
Behold the happy man, his face is rayed in pleasure,
His thoughts are of calm delight, and none can know his blessedness." *

As I have quoted from the sacred Scriptures, from the letters of my friend, from Tupper, and from Charles Wesley, to sustain my position, permit me to conclude with an extract from a letter of *Mr. Fletcher* to *Mr. William Wase*, respecting his afflicted wife.

"Tell her," says this holy minister of Christ, "Tell her I should be glad to hold up her hands in her fight of affliction; but if the poor, unprofitable, weak servant is far off, the Master, who is rich in mercy, who fills the whole world with his goodness and patience, who has all power given him as *our brother, Son of man*, in heaven and earth, this kind Master is near to her, and all his afflicted ones. Bid her, from me, entreat her, in my name, or rather, in His dear name, Jesus, salvation, resurrection, life, light and love, to look to him, and make a free and constant use of him in all his offices.

* Tupper.

‘I recommend to her two remedies. The first one is a cheerful resignation to the will of God, whereby her animal spirits will be raised, and sweetly refreshed. The other, is four lumps of heavenly sugar, to be taken every half hour, day and night, when she does not sleep. I make a constant use of them to my great comfort. They have quickened my soul when I was dying, and I doubt not they will have the same effect upon hers. Our Church has already extracted that divine sugar from the Scriptures, and put it into the common Prayer-Book, as the heavenly bait which is to draw us to the Lord’s table. Though they have often passed through my mouth, when I have called her there, they have lost nothing of their sweetness or force. *God so loved the world, &c. If any man sin, &c. It is a faithful saying, &c. Come unto me all ye that are weary, &c.* God grant her an abundance of the faith which rolls these heavenly pills in the mind, and much of that love which sucks their sweetness in the heart. Tell her they go down best if taken in the cup of thanksgiving, into which a tear of desire, of humanity, of repentance, or of joy might be dropped occasionally. That tear may be had by looking simply to Him who sells oil to the virgins, who offered a springing well to the woman of Samaria, and opened a fountain flowing with heavenly blood and water when he hung for us upon the cross. To Him be praise and glory forever! Amen!”

For the Guide to Holiness.

PROGRESS IN THE DIVINE LIFE.

“Forgetting those things which are behind, and reaching forth unto those things which are before.”—Philippians 3: 13.

WHEN a man is converted he becomes a new creature; “Old things are passed away, behold all things are become new.” What is the process through which he passes? He is by the convicting influences of the Holy Spirit made to feel himself a sinner. Yet his sins are not *all* set in order before him; oftentimes he has only a feeble perception of his guilt, but it sends him to Christ for pardon and salvation. He renounces his sins, *as far as he perceives them*, and consecrates himself to

his new master, *as far as he understands what is implied in consecration.* He means it shall be entire, and in one sense it is, for it covers all the ground as far as he can see. We cannot conceive of a sinner obtaining pardon, if he does not honestly intend to give up *all* to God, and renounce *all* sin.

Now if there was never any declension from the stand taken at the moment of conversion, it would seem as if, with suitable instruction, the young convert would pass soon into a state of holiness. "As ye have received the Lord Jesus, so walk ye in him." Go on as you began. Let each succeeding act of the soul be a repetition of that by which you entered the kingdom. Let there be a *continual* giving up of all — a *continual* faith in the Lord for pardon and grace to help.

Such, however, does not appear to be the general experience. It seems as if the soul in almost every case did slip down more or less from the position taken at the moment of conversion. This leads us to feel the necessity of a second work; something which is like conversion, only the soul, having gained greater light as to its guilt and weakness, as to the requirements of the law, and the provisions of the Gospel, is enabled to act more understandingly. Such a soul is led to seek not merely for pardon — nor only to be kept from actual transgression, — but to have the secret tendency to evil removed. He finds abundant encouragement in Scripture to ask and expect even so great a thing as this. This evil tendency, or inbred sin, as it is often called, is but another name for selfishness. It is the source of all sin. When this fountain of evil is dried up, the spirit says to the renovated soul with power, "Go and sin no more."

There is now no separate interest. There is in all respects a complete surrender of the soul to God. Such an one is not merely submissive to the Divine will, he *chooses* that will — heartily chooses it, however painful, for he is in perfect sympathy with it. Such a soul is but an echo of God's voice — a reflection of his beauty. It is without will, without desires, without preferences — or rather, its will, desires, and preferences are completely merged in those of God. "It thinks His thoughts after Him." In the prayer, "Thy will be done,"

"it finds a pleasant and perpetual home." "Glory to God in the highest," is its continual song. Love, deep and sweet — love stronger than death, is now given to God, and the whole universe is loved for his sake. Such a soul feels itself to be but a unit in this universe, and of no more consequence than any other. The dear children of God, of every name and nation, are to his mind and heart but one family; He himself is a member of that family, and his own personal ease, reputation, and well-being are in his estimation and affections on a level with the rest. He takes care of himself merely as being that one of the family of whom Providence has given him special charge, and whose affairs come more directly under his notice; but having at the same time an interest equally hearty in the personal comfort, reputation and well-being of all the rest. As it regards his labors in the service of the Lord, every thing he does, from the smallest to the greatest, is done for God. There is not the slightest difference in this respect between what are called sacred and secular duties. They are all sacred. For "Whatsoever is not of faith is sin." Therefore, instead of dividing the occupations of life into sacred and secular, they might more properly be divided into sacred and sinful.

This is not all; the holy man not only takes care to do those things which he thinks will meet the Divine approval, but he puts himself under the immediate direction of the Lord in regard to them. His language is, "Lo I come to do thy will O God, and to do it in thy time, and in thy way." He will not insist on carrying out his own plans of usefulness; he lets God plan for him. He does not say, "I must engage in this good object and in that." There is no longer any *must* with him, except this, "I must do just now what the Lord gives me to do." It is not done out of his own generous impulses, or to please others, or because he is strongly urged, or because it is apparently right, but because the Lord calls him to it. He has nothing to do on his own account, since the Infinite God has condescended to take him into partnership. He is not his own in any sense whatever — a fact which he loves to remember.

A good brother, engaged in extensive practice in the medical profession, was asked, not long since, whether the Lord's work prospered in his hands? The prompt and beautiful reply was, "Yes, *for I have none of my own.*"

"Count it all joy when ye fall into divers temptations," says the inspired apostle. The soul that is fully united to God, being entirely divested of *self-will*, finds no difficulty in obeying this command. Various things of a painful nature come to him — he chooses them *on the instant*, and they are made immediately such blessings to him, that he can well afford to "count them all joy." Satan may present temptations, but there is now nothing in his heart that responds to them, and thus they only become the occasion of drawing him still more fully into God; and he can afford to "count them all joy." In the fullest sense of the word, temporally and spiritually, he finds all thing work together for good to him. All are his.

Such is the state of a person where self is really dead; * in other words, where there is no longer any degree of selfishness remaining; or, to take another form of expression, where inbred sin is entirely gone — where the original tendency to evil has ceased — where the individual loves himself and every other being only in and for God. Holiness has become natural, easy, habitual. Not having a particle of self-will, he yields to the gentlest suggestions of the spirit. He has no reputation to build up, no private end to gain; he is nothing but a little child — a very little, loving child — without care or fear, — making no pretensions to wisdom or strength, resting securely and sweetly in the bosom of his Father — altogether too happy and loving to take any notice of the world, the flesh, or the devil. He looks up into his Father's face, and says, "Father, please thyself in me — manifest thyself through me." *To yield himself fully while his Father does this, is all the plan he has.*

Can the term "entire sanctification" be properly applied to any state short of this? *But do those professing holiness gen-*

* The expression "death of self," which we so often meet with among the old spiritual writers, does not imply *annihilation*, nor does it involve the loss of any natural powers. Appetites, propensities, affections, instead of being destroyed, are restored to a healthy action.

erally come up to this standard? Do they uniformly "desire only what God desires," and thus always meet His will *on the instant* — passing into it without any reluctance or hesitation? Is there that air of *repose* in their tone, manner, and whole deportment, which indicates that the restlessness of self-seeking is over, and the perfect tranquillity of perfect faith secured? Is there that simple and child-like surrender of the soul to the guidance and control of the Holy Ghost, which would show, more effectually than any amount of self-denial aside from this could do, that all selfishness was gone?

Yet these disciples have much enjoyment, receive marked answers to prayer, and are used by the Great Head of the Church for the advancement of His cause. They know the blessedness of living by faith. They have given themselves to the Lord — all is on the altar, *as far as they can see*, and they see much further than they did at first. They attempt all known duty, intend to avoid all known sin, and would not allow (as they so often evidently do) the workings of selfishness and self-will, *if they perceived them*. These Christians occupy a different position from what they did when they first entered on a state of justification. "They have left the attitude of a servant, and taken that of a child." But when they describe their experience, it does not answer in all respects to the picture just now presented. Very frequently in the ardor of their feelings they use expressions which would convey the idea of their being in this state, yet is there not something in their spirit and practice, which shows that they are not fully united to God, and that *self-will*, or some form of *self-seeking* still lingers unperceived in their hearts?

It is a great thing, and, in this age of the Church, a rare thing, to stand complete in all the will of God. Still, let us not by any means regard it as an attainment out of our reach. Let us not think it too much to ask of God, that he would thus work in us to will and to do of his own good pleasure — while we on our part, believingly and lovingly co-operate with him. We have reason to think that some are thus "fully regenerated into the Divine image;" they feel that it is so, and the whole temper and spirit of their lives evince it. Praise the

Lord for such instances of abounding grace. May they become more numerous !

But nothing is gained to the cause, by lowering the standard of Gospel Holiness, and nothing is gained to the individual by his saying, "I am dead — I am crucified with Christ," before it really is so. When the apostle exhorted his converts to "reckon" themselves dead to sin, I suppose he did not mean that they were to make the unqualified assertion that all their selfishness was at that time absolutely gone, but only that they were to put themselves into an attitude of mind like this ; "I am now wholly the Lord's, and of course can no longer allow any form or degree of selfishness. He offers to keep me, and I, relying on that offer, may venture to say in his name, to the world, the flesh, and the devil, ' Begone, I am to have nothing more to do with you.' " This is what I understand by "reckoning" ourselves dead unto sin, and to that which is the source of all sin, inordinate self-love, or loving ourselves out of God.

But it appears to be the fact, that many take this attitude, and occupy it some time, and even pass on through life, without coming into that state, where they can with strict propriety say, "I am dead — I am crucified with Christ — it is no longer I that live, but Christ that liveth in me." They have received a great blessing, and there is a continual effort to retain it, and an unwillingness to call in question the nature and extent of the work, but it should be "casting away their confidence." But they seem not always to be in that humble, receptive state, which would prepare them to receive the further lessons of the Great Teacher. It is not until "The noise of self" has ceased, that we can say, at all times and in all places — when we go out, and when we come in — when we lie down, and when we rise up, "Speak, Lord, for thy servant heareth."

J. S.

"Bring near, bring near the joyful hour,
And fill me with the perfect love."

For the Guide to Holiness.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

To M. W. L.—

I had great pleasure in reading the letter, which you had the kindness to send me. Seldom have I seen a person consecrate himself so promptly to God as you were enabled to do, after the interesting conversations which we held with each other; but I did not doubt its propriety then, nor have I doubted it since. The increase of faith which your heavenly Father subsequently gave you, was a mark of approbation—a seal divinely set to the consecrating act.

You say that you “sometimes give expression to your feelings in verse.” I am glad that you are enabled to do it. The poetic power, of which we see evidences in the prophetic writings of the Bible and in the Psalms, as well as in Homer and Virgil, Dante and Milton, is a gift of God. And holiness claims the exercise of this gift, as it does the exercise of every other. And what greater or nobler subject is there for the exercise of poetic power, than the deep and changing struggles of the heart, as it makes its way onward from the time of its consecration to the period of its triumphant rest?

I am pleased, therefore, with the verses which you were so kind as to send me, in which you describe your feelings at the time of consecrating yourself to God, and at some subsequent times. And as you have left the use of them at my discretion, I have taken the liberty to send them to the *Guide*,—that inestimable repository, both in prose and in verse, of the conflicts and the trials of the consecrated heart.

And permit me to indulge the hope, that you will continue to give expression to your feelings in this manner. Only do it with *care*. The doctrines of holiness require that we should extend the purity and perfection of our hearts to all our outward works. A perfect man will always feel an inward impulse to do the work perfectly, whatever it is, which God calls

him to do. Such a man ought to be, other things being equal, the best farmer, the best mechanic, the best sculptor, painter, and poet. The world in all its forms, and in all the diversities of its occupations, is not only to be renewed, but to be perfected and beautified by holiness. "By their fruits shall ye know them." The seat of holiness is in the heart, but the test of holiness is to be found in the perfection of its "fruits" or results. All holy persons are not called to do the same thing, but they are called to do different things in the same right, holy, or perfect manner.

I rejoice that you have given yourself to God; and that, henceforth, the precious powers with which he has endowed you, will be devoted to his service.

In Christian affection and unity, I remain yours,

L. M.

The following are the poems referred to in the foregoing letter:—

I. — THE SURRENDER.

Written by the author after having solemnly made the consecration of all to God.

From my own endeavors ceasing,
Saviour, dear, I come to thee;
Grant me now a full releasing,—
From all sin, Oh set me free!

Of this hopeless struggle weary,
Now forever bid it cease,—
O'er this desert road and dreary,
Henceforth may I walk in peace!

Every human hope forsaking,
I will seek my all in thee;
Every earth'y fetter breaking,
Now I thine alone will be.

Oh, record my vow in heaven!
Granting me thy help divine,—
Never shall this bond be riven,
Which unites my soul to thine.

If through suffering and temptation,
Thou hast laid my path through life,—
But accept my consecration,—
I shall conquer in the strife.

Welcome, then, be every sorrow
Which thy love deals out to me.
Thine I am — to-day — to-morrow, --
Thine through all eternity.

L.

II. — THE ASSURANCE.

Written in connection with the joyful exercises of faith which attended the consecration.

Saviour, in thy bosom resting,
Now securely I can hide,—
All thy love to me attesting,
That I am thy chosen bride.

I am strong for all endurance,
Since I thus to thee can cling;
Cherish I this sweet "*assurance*,"
As my golden, spousal ring.

All thy words of love receiving,
Now I bind them to my heart;
All thy promises believing,
Sin and I forever part.

Let me, Lord, that crown inherit
Which thy bleeding brow once wore;
Lay that cross upon my spirit,
Which thy dying love once bore.

If such be thy kind decision,
Thus my faith and love to test,
I will bow with sweet submission,
Leaning ever on thy breast.

Sin, henceforth, no more shall claim me;
Sweetest Saviour, *I am thine*;
And although thy hand should slay me,
Still shall glow this love divine.

When thy face in clouds thou'rt hiding,
Still I'll trust *thy promised word*;
All my faith in thee abiding
As my Bridegroom and my Lord.

L.

III. — A TRIAL OF FAITH.

Written upon the unexpected withdrawal of certain human supports, upon which the author had rested.

Sinking in the waves of sorrow,
Which no help from earth can borrow,
Now I raise my weeping eyes
To the leaden, clouded skies.

All my human aid removing,
God my faith and love is proving;
He the darkness deep beholds
Which my spirit now enfolds.

When my heart with grief was bursting,
When my soul for help was thirsting,
Then arose serenest light
O'er the tearful depths of night.

And a hand assuaged my sorrow,
Pointing to a sweet to-morrow,—
Wiped away my bitter tears,
Soothed my restlessness and fears,—

Led me from the path so dreary,
Where I struggled, sad and weary,
To Faith's clear and golden way,
Leading into cloudless day.

On that human arm I rested;
By that human help I trusted,
Far my tossing bark to guide
On the peaceful, heavenward tide.

Now that help is from me taken,
And I seem by God forsaken;
Quenched the light that o'er me shone,
Wrestle I once more alone.

Ah, my soul! where's thy "endurance?"
Where is fled thy sweet "assurance?"
Look thee for thy spousal ring—
Comfort surely that will bring.

Blessed Saviour! Oh, forgive me!
To thy bosom now receive me,
And I'll raise my weeping eyes
Trustingly beyond the skies.

There my bridegroom lives forever;
And he will forsake me never,
If I lean upon his breast,
Seeking there his *promised rest*.

L.

EXPERIENCE OF PREACHERS.

THE following are extracts taken from letters written by Preachers to Mr. WESLEY. The first by Mr. WM. HUNTER, and the second by Mr. ALEXANDER MATHER.

POSTSCRIPT.

Richmond, August 29, 1779.

Concerning the account I gave you at London, as I wrote it in haste, I believe it is very imperfect; several things have occurred to my mind since, which I should have put in if I had then remembered them.

As touching that great salvation, being saved from inbred sin, I shall simply relate what I know of the dealings of God with me in this respect. For some time after I knew the goodness of God to my soul I was very happy: I sung in his ways for joy of heart, and his consolations were not small in me. I thought, indeed, I should *learn war no more*. It was then

I rode on the sky,
Freely justified I,
Nor envied Elijah his seat:
My soul mounted higher
In a chariot of fire,
And the moon it was under my feet.

Jesus all the day long
Was my joy and my song;
O that all his salvation may see!
He hath loved me, I cried,
He hath suffered and died
To redeem such a rebel as me.

But afterwards it pleased infinite Wisdom to open a new scene to me: I began to be exercised with many uncommon temptations, and felt my own heart ready to comply with the same: this brought me into great straits, and I began to call in question the work of grace in my soul. O, the pain and anguish I felt for weeks together! Yet all this while I was very earnest with the Lord; my soul clave to him, and I often said, "Though he slay me, yet will I trust in him." Under this exercise I learned several things: as, first, that my nature was not so much changed as I thought: I found many things in me which opposed the grace of God: so that without continual watching and prayer, I was capable of committing the very same sins which I had been guilty of before. 2. I began

to be more acquainted with Satan's devices, and found power from God to resist them. 3. I had very affecting views of Christ, as my great high priest, who was touched with the feeling of all my infirmities. 4. The Scriptures were precious to me, and I found great comfort in reading them. And lastly, I was conscious of the need of a far greater change in my nature than I had yet experienced: but I then read mostly the Calvinists' writings, who all write that sin must be in believers till death: yet I found my mind at times deeply engaged in prayer to be saved from all sin. Thus I went on for a long time, sometimes up and sometimes down, till it pleased God to bring me to hear you at Newcastle. You preached, I well remember, from the First Epistle of John, chap. i, verse 9, "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This was a precious time to me. While you were preaching, a divine light shone in upon my heart with the word, and I was clearly convinced of the doctrine of sanctification, and the attainableness of it. I came home with full purpose of heart, not to rest till I was made a living witness of it. I had now a clear view, 1. Of the holiness of God, and saw that sin could not dwell with him. 2. I had a clear view of the purity and perfection of his law, which is a transcript of the divine nature. And, 3. I felt my great unlikeness to both: and, although I felt no condemnation, yet, in the view of these things, I felt much pain in my spirit, and my soul was humbled in the dust before him! O how I longed to be made like him, and to love him with all my heart, soul, mind, and strength. I had glorious discoveries of the grand provisions made in the new covenant for the complete salvation of the soul: and I went on in joyful expectation, crying to the Lord to put me in possession of all he had purchased for me, and promised to me: sometimes I seemed to be upon the threshold, just stepping into glorious liberty: but again, fear and unbelief prevailed, and I started back. This cast my mind into great perplexity, and I often reasoned concerning the truth of the thing.

It would be tedious to relate the various exercises I went through for several years without opening my mind to any one. I do not remember that I ever conversed with any one upon the subject, or ever heard any one discourse upon it. Only, I think, about eighteen years ago, it pleased God that I heard Mr. Olivers preach upon the subject. His text was, "Let us go on unto perfection." His doctrine was clear, and his argument strong. My heart consented to the whole truth, and I had clearer views of the way of attaining it, namely, by faith,

than ever before. This added new vigor to my spirit, and I seemed to be more on the wing than ever. I prayed and wept at His footstool, that he would show me all his salvation. And he gave me to experience such a measure of his grace as I never knew before : a great measure of heavenly light and divine power spread through all my soul : I found unbelief taken away out of my heart : my soul was filled with such faith as I never felt before : my love to Christ was like fire, and I had such views of him, as my life, my portion, my all, as swallowed me up ; and O how I longed to be with him ! A change passed upon all the powers of my soul, and I felt a great increase of holy and heavenly tempers. I may say, with humility, it was as though I was emptied of all evil, and filled with heaven and God.

Thus, under the influence of his power and grace, I rode upon the sky. My soul fed on angel's food, and I truly ate the bread of heaven. I had more glorious discoveries than ever of the gospel of God our Saviour, and especially in his saving the soul from all sin. I enjoyed such an evidence of this in my own mind as put me beyond all doubt ; and yet I never had such a sense of my own littleness, helplessness, and unworthiness as now. So true it is, that only grace can humble the soul ! From the time the Lord gave me to experience this grace, I became an advocate for the glorious doctrines of Christian perfection. According to the gift he has been pleased to give me, I bear a testimony of it wherever I go, and I never find my soul so happy as when I preach most upon the blessed subject.

Thus I have simply related what I know of the work of God in my heart. I desire to give him all the glory. But I have great cause to be ashamed before him for my own unfaithfulness. I feel I need his grace every moment : I stand by faith : I have as much need of Christ as ever : I may truly say,—

Every moment, Lord, I want
The merit of thy death.

Glory be to his name, I find my soul united to him, and my heart cries, None but Christ ! I am kept by his power : I enjoy salvation : my heart is fixed, my anchor is sure and steadfast : I believe nothing shall separate me from the love of God which is in Christ Jesus. I conclude with saying, Though the whole of our salvation is from the Lord, yet he deals with us as rational creatures. He gives us light and conviction of our lost state ; then the heart is humbled, and the soul bows before him. He then speaks peace. This is done in a moment, and

faith in the soul is the instrumental root of all Christian holiness. Thus the work of sanctification is begun in the heart, and the person is in a capacity of living to God, and growing in grace. If he finds us faithful in a little, he shows us there is a state of greater liberty provided for us. The soul being open to the divine teaching, he shows us our want of this. We seek it with our whole heart, and he is pleased to put us in possession of it. This too is generally given in a moment, and perfectly frees the mind from all evil tempers, and enables us to "love the Lord with all our hearts, and our neighbors as ourselves." Being thus perfected in love, we are much more qualified to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, than ever. O precious salvation ! let me ever be a witness of it.

W. H."

" I answer,—1. With regard to the time and place, it was at Rotherham, in the year 1757, that I enjoyed it in a far larger degree than I ever did before, or do now. Although my situation the next year laid many hindrances in the way, yet I both preached it plainly, and strongly encouraged those that had before experienced it, and such as professed to receive it at that time, either at Sunderland or elsewhere. This I continued to do in '59 and '60 ; in which time many were made partakers of it, in York, at and near Pocklington, in Hull, and various other places. It was the enjoyment of this which supported me in the trials I met with at Wednesbury in the two following years, during which many were added to the witnesses of it in Birmingham, Dudley, Darlaston, Wolverhampton, and Wednesbury. It was my own experience which emboldened me to assert it, even where it was opposed by our chief members, partly because of the faults of some that professed it ; but chiefly because of the natural enmity of their own hearts to God.

" What I had experienced in my own soul was an instantaneous deliverance from all those wrong tempers and affections which I had long and sensibly groaned under ; an entire disengagement from every creature, with an entire devotedness to God ; and from that moment I found an unspeakable pleasure in doing the will of God in all things. I had also a power to do it, and the constant approbation both of my own conscience and of God. I had simplicity of heart, and a single eye to

God, at all times and in all places, with such a fervent zeal for the glory of God and the good of souls as swallowed up every other care and consideration. Above all, I had uninterrupted communion with God, whether sleeping or waking. O that it were with me as when the candle of the Lord shone upon my head ! While I call it to my mind, my soul begins to wing its way towards that immediate enjoyment of God. May it never be retarded, but press into the glorious liberty which is equally free for all the sons of God.

“ As to the manner wherein this work was wrought, —

1. After I was clearly justified, I was soon made sensible of my want of it, for although I was enabled to be very circumspect, and had a continual power over outward and inward sin, yet I felt in me what I knew was contrary to the mind which was in Christ, and what hindered me from enjoying and glorifying him, as I saw it was the privilege of a child of God to do. And such I knew myself to be, both from the fruit and the witness of his Spirit, which I felt in a strong degree, supporting me in the conflicts of a very close and particular nature.
2. My conviction of the need of a further change was abundantly increased by the searching preaching of Mr. Walsh, of blessed memory. This kept my conscience very tender, even to a degree of scrupulosity ; and helped me to be much in private prayer, and kept me watching thereunto.
3. When I saw my call to preach, the difficulties attending that office showed me more and more the need of such a change, that I might bear all things ; and by searching the Scriptures I saw the possibility of it more clearly, and was stirred up to seek it more earnestly.
4. When I began travelling I had no end, aim, or design, but to spend and be spent for God ; not counting my life, or anything dear, so I might finish my course with joy, which indeed I expected would be very short, as ‘ I dealt my life at every blow.’ I saw as clearly as I do now, that nothing furthers that end so much as a heart and life wholly devoted to God.

“ This made me neglect the advantage I had in my youth, of a tolerable acquaintance with Latin, which I could easily have recovered ; but this and every other gain I counted but loss, that I might win that intimacy with God which I still think to be the life of preaching. Therefore, I husbanded all the time that I could save from company, eating, or sleeping, to lay out in wrestling with the Lord for myself and the flock : so I devoted to God some part of every leisure hour, over and above the hour from eleven to twelve in the forenoon, and from four to five in the afternoon. Herein I was sweetly drawn after God, and

had many and large views of that salvation which I wanted, and which he had provided in his Son. The exceeding great and precious promises were clearly opened to me. And having a full assurance of the power and faithfulness of the promiser, my soul often tasted of their sweetness. And though unbelief prevented my immediate possession, yet I had a blessed foretaste of them. This made me desire the full enjoyment more and more, I abhorred whatever seemed to keep me from it. I sought out every obstruction. I was willing to offer up every Isaac, and inflamed with great ardor in wrestling with God; determined not to let him go till he emptied me of all sin, and filled me with himself.

"This I believe he did when I ventured upon Jesus as sufficient to save to the uttermost. He wrought in me what I cannot express; what I judge it is impossible to utter. Yet I was not long without reasoning; not concerning the work; of this I was absolutely sure; but whether such and such things as I soon discovered in myself were consistent with it. And this had its use, as it qualified me to advise others, who, though saved from sin, were tried in the same way.

"Upon this head I consulted Mr. Walsh, and his advice helped me in some degree. But God helped me much more in private prayer: herein I was clearly satisfied,—1. That deliverance from sin does not imply deliverance from human infirmities. 2. That neither is it inconsistent with feeling our natural appetites, or with the regular gratification of them: and 3. That salvation from sin is not inconsistent with temptations of various kinds. And all this you have clearly and fully declared in the 'Plain Account of Christian Perfection.'

"I have only to observe, that while my soul was following hard after God, I had frequent temptations to resume my Latin, and learn the other languages; especially when I observed some of my brethren who had made some progress therein, though they had not the same advantages with me. But the comfort I found in spending all my time as above, and the thought that however this might recommend them to some hearers, yet they were not hereby more instrumental than before, either in awakening, converting, or building up souls, made me quite easy about it. This I have considered as the only business and peculiar glory of a Methodist preacher. Not that I think our brethren, who have made this progress, have not been useful in these respects; but I think they are not more useful than they were when they were strangers to these things. And I doubt whether they are so useful as they might have been, had they employed the same time, the same dili-

gence, and the same intenseness of thought, in the several branches of that work for which they willingly gave up all. For my own part, I want to feel the same principle ever actuating me which I felt the moment I set out.

“ Upon the whole, I find abundant cause to praise God for the support he has given me under various trials, and the wonderful deliverance from them. I praise him for so preserving me from impatience in them, that the enemy had no room to speak reproachfully. In all, he has given me free access to the throne of grace ; often with a strong confidence of deliverance. I bless God that the trials I have met with, even from my brethren, have never given me an inclination to decline the work ; nor, for any time together, to be less active in any branch of it. I always considered I had nothing which I had not received, and that the design of the Giver was, that all should be used with singleness of heart to please God and not man. I praise him, that though some of the affairs I have been engaged in, being quite new to me, so deeply employed my thoughts as sometimes to divert me from that degree of communion with God in which is my only happiness, and without which my soul can never be at rest ; yet he gives me always to see that the fulness of the promise is every Christian’s privilege ; and that this, and every branch of salvation, is to be received now by faith alone. And it can only be retained by the same means ; by believing every moment. We cannot rest on anything that has been done, or that may be done hereafter. This would keep us from living a life of faith, which I conceive to be no other than the now deriving virtue from Jesus, by which we enjoy and live to God. My soul is often on stretch for the full enjoyment of this, without interruption, nor can I discharge my conscience without urging it upon all believers now to *come unto Him who is able to save unto the uttermost.*

“ A. M.”

“ Thy nature, gracious Lord, impart,
Come quickly from above,
Write thy new name upon my heart,
Thy new best name of love.”

THE GUIDE TO HOLINESS.

CHRISTIAN PERFECTION,

ITS RELATION TO METHODISM—OBJECTIONS TO IT—ITS IMPORTANCE.

WE sit down at present to address a few words to our Methodist readers in particular, though they may not be irrelevant to others. The latter will however excuse us if our article assumes a quite denominational tone, and we address our Methodist brethren as if they alone were listening to our remarks, and we were uttering them in *propria persona* as a Methodist. It is certainly an anomaly in the history of Religions in America, that *doctrinal errors* have seldom, if ever, seriously affected Methodism. The fact becomes the more remarkable when we consider the rapid ingathering of our denominational population, its very various character, and the great public excitements to which it has been subject. The good providence of our God has been especially manifest towards us in this respect. If erratic tendencies occasionally show themselves among us, they generally relate to other matters. Several strenuous endeavors have been made to revolutionize our economy, but none of importance to change our essential doctrines. It is generally felt indeed, that the latter are so wholesome, so evangelic, as not to need much discussion, however they might admit of slight speculative differences.

One of these doctrines, however, one which Wesley deemed of vital importance, and which has been an element of great energy in our history, has become of late years a somewhat

mooted question again. Our standards are ample and explicit upon it; there never was, so far as we know, any important differences of opinion among the founders of the denomination respecting it; but it is to be feared that at the present time more varied views prevail among us about it than about any other theological question, and perhaps we do not err much in the apprehension, that nothing but the habitual, the historical conservatism of the church prevents ostensible and extensive opposition to it. We refer to the doctrine of *Christian Perfection*.

We need hardly speak of Wesley's estimate of the importance of this doctrine. He affirms that Methodism seemed especially raised up for the purpose of promulgating it in the world. He calls it the "grand depositum," committed to our responsibility. Our early biographies are full of it. In tracing the primitive history of Methodism in New England, we have been struck by the influence of this great truth on its success. The leading heroes of our Itinerancy were personal examples of it; and it was the secret of their remarkable labors and remarkable triumphs. The "Memorials of Methodism" give the following view of the fact:—

"Their constant use of the Scriptures had familiarized their minds with the phrases 'sanctification,' 'perfection,' 'perfect love,' &c. Sainted men, not only of the Anglican but of the Papal church, of whom Fenelon was, in both his writings and his life, an illustrious example, had deduced from these terms a pre-eminent standard of Christian life, especially of the inward life of Christianity. They had given a specific, and even a technical character to the words. Their opinions, ardent with the very sanctity of the Gospel, and aspiring to what most men deemed an altogether preter-human virtue, were rendered familiar to the Methodist Itinerants throughout the world, in the writings of Law, Fletcher and Wesley. Every one of them, at his reception into the travelling ministry, had avowed his belief in the doctrine, and that he was 'groaning after,' if he had not already attained, this exalted grace. Perhaps no single fact affords a fuller explanation of the marvellous success of Methodism. Wesley had observed and declared to them, that wherever it was preached revivals usually prevailed.* It was the great potential idea of Methodism. It

*Works, VOL. VI, p. 761, and VII, p. 181.

not only gave it life and energy by filling its congregations with devout and transforming aspirations, but it was the precise sentiment needed as the basis of its ministry. Nothing short of entire *self-sacrifice* could consist with the duties and privations of that ministry ; and according to their doctrines of perfection, *entire consecration* was the preliminary of *entire sanctification*. These holy men, then, in making an entire public sacrifice of themselves, did so as a part of an entire consecration to God, for the purpose of their own entire personal sanctification. What ideal of ministerial character and devotion could be more sublime or more effective ? And this ideal they realized in the exceeding labors and purity of their lives, and the martyr-like triumphs of their deaths."

It is not our present design to discuss the polemics of this great doctrine, but to make merely some general, and as far as may be, conciliatory remarks upon it—such as may present the subject to the consideration of the church, and tend to relieve it of some objections which affect the minds of many good men among us, who, while they theoretically admit the doctrine, nevertheless, about practically decline it, if they do not oppose it—a sort of ambiguous position everywhere met with in the church.

One of these objections, and perhaps the chief one *felt* if not expressed, is the apparent ostentation of the profession of this great blessing. It cannot be denied that there is some plausibility in this sentiment. But examine it a moment, and what does it really amount to ? The profession of "sanctification" is simply an avowal that, not of ourselves, but by the grace of God through faith, we have been enabled to give ourselves up to him in an entire consecration, and to believe that he accepts us, "cleansing us from all sin." Did we teach sanctification by works, then would the objection assume a very different character. Yet we place it precisely where we place justification, as the gift of "grace through faith ;" and the objection substantially applies to the one as to the other. When a grossly wicked man humbly professes to have been saved by the grace of God from his sins, and to be made an heir of heaven, he professes indeed an amazing attainment ; but do you accuse him of ostentation ? Do you not urge him to the avowal of his

change as a duty to his Saviour, and a duty quite compatible with Christian humility and modesty? Why, then, if he receives additional grace, even sanctifying grace, and receives it on precisely the same terms, on terms as utterly exclusive of self-merit, should his profession be admitted with so much reluctance as savoring of ostentation? We know of no other reason, than that the former is more common; and we have thus come to admit it with less hesitancy. The difference in the degree of the grace conferred cannot, of course, affect the question, if we once admit the possibility of sanctification and the purely gracious character of its conditions. So far, then, as the prevailing reluctance to the open profession of this blessing is concerned, we think it out of place, particularly among us who admit the doctrine; it is especially incompatible with the almost habitual eagerness with which we encourage the profession of justification. The decided profession of this grace is, as in the case of justification, one of the grounds of its security. This light cannot be hid under a bushel. When we hear it avowed, our question should not be, Whether it is modest to profess it, but whether it is really possessed? And in this case we place its profession exactly where we do that of justification.

The objection we have been considering, is, we are sure, very prevalent, and not a little deleterious. There is another scarcely less so, founded upon the *infirmities* of those who profess this high experience. We are not disposed to deny entirely this objection, but we do affirm that it should not have the effect which it does with those who theoretically admit the truth, (and it is with such only that we have to do in this article,) the effect, viz., to produce a general disposition to sustain and urge the doctrine as a practical interest of the church. How many infirmities, how many extravagances and absurdities do we bear with, and bear with gladly, from Justified Christians? Considering them as mental weaknesses or personal idiosyncracies not proceeding from a perverted will, we excuse them as guiltless, though we condemn them as mischievous. We do not hold religion responsible to repair entirely

the defects of the intellect and manners. It seems to us that this charitable construction is quite uncharitably withheld from those, who, struggling for a higher piety, would live in and urge others to live in entire conformity with the will of God. If we recognize in them purity of intention, even in their defects should we hold their piety responsible for weaknesses or even follies of mind and manners? Should we not even expect that under the influence of an intense, all-absorbing religious temper, these infirmities (for which religion does not offer a remedy), might, especially in peculiar constitutions, be rendered more extreme?

But have we not a right to expect in such a state of piety more than ordinary self-possession and prudence? Assuredly. And do we not so find it to be? While (as in the state of justification) we find peculiar constitutions of minds not relieved of their infirmities, we do find the general effect of this higher piety to be not only more religious earnestness, but more equanimity, more reservedness of speech, and a more quiet yet more steadfast adherence to the duties of the church. This fact is unquestionable; but our suspicious eyes look more at the exceptions than at the general fact, and it is to be feared that they look too often with an uncharitable eagerness for those exceptions.

We have been an observer of Christian character for many years in our own church, and from the beginning have been struck by the really extraordinary influence which this doctrine has had in producing noble specimens of stable, uniform piety — pillars in the church, which have stood immovable when all else has been shaken. There have been exceptions, and they must always be expected; but the general fact is apparent in the whole history of the church, and what we contend for is, that the fact that the doctrine from its very nature must attract the interest of intense minds along with that of better ones, and that such minds are constitutionally disposed to erratic courses, should not be too eagerly seized upon as an objection to the practical recognition of the doctrine itself. Such minds are always more readily than others affected in our ordinary revivals — they are the first among our converts — it is in their

nature, not in our doctrines, that they should be so. Why may we not as plausibly infer from the fact an objection to conversion as well as to sanctification? There is, in fine, a practical solecism among us, in this respect, which it would be well for us to put away at once and forever.

Now, it is our deliberate judgment that these objections are among the most potent drawbacks in the church against this great doctrine. They may not be much expressed, but they are more effectual than all other interferences. Their very vagueness gives them power. We urge upon our brethren their reconsideration. Let those whose superior prudence induces them to fear abuses, remember, that they themselves are the very ones who may be responsible for the maintenance of the doctrine in its integrity by their personal example. Let them not then fail of a duty which they owe both to themselves and to the church, through a paltry sophistry, which, however it may reason from admitted premises, draws, nevertheless, a fallacious inference.

There are two special reasons why we should labor for the prevalence of this great truth. The primary one is, that we thereby accomplish the main purpose of the church—the *sanctification of its membership*. We cannot be too grateful for those revivals which gather converts into its pale, but we may be too exclusively so. The sanctification of the church itself may be vastly more important than additions of converts. And it is to be feared that the great defect of Modern Christianity, is the lack of the internal sanctification of the church, rather than of its external progression.

Another reason is the great effect which this doctrine, practically embraced, must have on the development of all the resources of the church. It is a trite enough idea, that if the church is devoted, it will be zealous, active, liberal. But what we want is a more *specific* standard of devotion, in order that its zeal, liberality, &c., may have a more specific and steadfast character. Our doctrine of sanctification presents precisely this standard. Entire *consecration* is one of its essential conditions. This consecration must be definite in order to be entire. It must, for instance, comprise the property and secular busi-

ness of the man. Introduce, now, a specific standard of Christian life like this into the church generally; let a definite consecration of a man's property, as well as of his heart, be made to the cause of the Redeemer; and let such cases be multiplied extensively, what a development of the resources of the church must follow! It seems to us that we have thus, in this doctrine, a tremendous element of moral force, not only for the spirituality of the church, but for the empowering of all its machinery.

Let us not, then, treat with indifference a truth of such vast importance. Let us expound it, enforce it, experience it. Give it but its due place in the minds of our people, and it would redouble all our triumphs.

For the Guide to Holiness.

THE SONG OF SONGS,

OR,

THE SOUL WEDDED TO CHRIST.

THE CHURCH.

"Let Him kiss me with the kisses of his mouth,
For thy love is better than wine.
Because of the savor of thy good ointments,
Thy Name is as ointment poured forth,
Therefore do the virgins love thee.
Draw me! We will run after thee,
The *King* hath brought me into his chambers,
We will be glad and rejoice in thee,
We will remember thy love more than wine,
The upright love thee."

He desires to embrace my soul in holy wedlock. He has given up his life for me, and now he comes to ratify his love, to win me over to his embrace. He comes as the bridegroom to the bride, with a kiss, yea, with kisses of love and union and cemented friendship. I receive his love. *Let him kiss me.*

Let my love meet his. Let his soul be satisfied. Let him behold me, his willing captive, his delighted bride, rejoicing in no other love but his. Delighted will I run after him; do his bidding; wait upon his will. He shall guide me with the motions of his eye. I will know no other will but his, for he is love. Such is his name; such is his nature. He ruleth in love. His sceptre is a right sceptre, such as virgins love to own, to submit to — the *sceptre of love*. Who is like unto thee, O thou King of Love, who ruleth thy people in love?

THE CHURCH.

"I am black, but comely, O ye daughters of Jerusalem,
As the tents of Kedar, as the curtains of Solomon.
Look not upon me, because I am black,
Because the sun hath looked upon me.
My mother's children were angry with me,
They made me the keeper of the vineyards.
Mine own vineyard have I not kept."

I am dark in color, as the Arab tents; and a laborer in the vineyards; made a servant by my mother's children; but though despised and sun-burnt, I am comely as the curtains of the temple. O ye who see my beauty, know it is not mine. I am nothing. I am worthless as the grain of sand, and sparkle only in the sun. Behold my King, my Comforter, my Light, my All!

THE CHURCH.

"Tell me, O Thou whom my soul loveth,
Where Thou feedest;
Where Thou makest thy flock to rest at noon?
Why should I be as one who turneth aside, —
By the flocks of thy companions?"

Tell me, O thou whom I adore, my Shepherd and my Love, *where*, in what place, thou feedest thy flock? — *Where* thou causest them to *rest*, and know no want? Why should I, who love thee, be fed by other hands? I own thy power, thy love, thy readiness to bless. Show me the path of life — the living

green where thy flock recline ; thy tent, thy habitation, where thou art King and Teacher. O thou, who teachest, as no man ever taught, teach me thyself.

CHRIST.

“ If thou know not,
O thou fairest among women,
Go thy way forth by the footsteps of the flock,
And feed thy kids beside the Shepherds' tents.
I have compared thee, O my Love !
To a company of horses in Pharaoh's chariots.
Thy cheeks are comely with rows of jewels,
Thy neck with chains of gold.
We will make thee borders of gold, with studs of silver.”

Art thou still in doubt, my fair one and beloved ? Mark then the footsteps of my flock. Tread in the same path of *obedience*. This path, and this alone, leads to the Shepherd's tent, where he feeds his flock. He, who went before thee, the Lamb that was slain, followed in this track. He became obedient unto death. He said, “ My meat, my pleasure, is to do the will of Him that sent me.” In this path, Abraham, Moses and the prophets walked. Thus, go thou forth, and thou wilt find the Shepherd's tent, find where he *abideth* with his flock ; where he feeds and leads them forth ; where the lambs are carried in his bosom. To what shall I compare thee, O my love, to fasten this truth upon thy mind ? To Pharaoh's chariot horses ! Beautifully they move forth, submissive to their leader. Obedience, simple, ready obedience, is what I, thy King, require of thee. I hold the reins of government. I am the All-wise and Powerful One, who knoweth truth and righteousness. I must lead thee in the path of truth, or thou must wander in dark night. In thy simple, loving obedience, thou art beautiful to me, as the chariot horses to Pharaoh, adorned with pearls and precious stones, glistening in the sun. In this, thy loving, yielding will, we, who at first created man, will mould thee to the likeness of thine original ; we will again attach and reunite thee to ourselves with strong and brilliant fas-

tenings; with the threefold cord of love, and make thy mind and heart and will one with thy Creator, thy Redeemer.

THE CHURCH.

"While the King sitteth at his table,
My spikenard sendeth forth its smell.
A bundle of myrrh is my well-beloved unto me;
He shall lie all night in my breast;
My Beloved is unto me, as a cluster of camphire
In the vineyards of Engedi."

Thou, O King, art the perfection of all beauty and goodness. When I listen to thy word, my soul is filled with sweetness. Thou dost draw me out of myself into thyself. Thou art love. What is knowledge, what is power, what is all, compared with love? It is thy love, that new distils into my soul, and causes it to flow forth to thee in loving joy and praise; thy love, thy precious love to me; this untold sweetness in my bosom. I will cherish it as a plant of heaven; as a royal gift from the King of kings; from Him, who has all worlds at his command, and yet has nothing better he can bestow than love. This he gives me.

NOTE — *Spikenard* and *myrrh*. — "The fragrance of Spikenard comes principally from the husky roots, and when trodden upon, or otherwise bruised, the air is filled with its fragrance. On bruising the leaves of *myrrh* moistened with water, and applying it to the nails and tips of the fingers, they were in a short time changed to an orange scarlet. This was a common practice with the oriental ladies; also, to wear odoriferous plants in the bosom." In both of these figures, there is a beautiful point of resemblance. He pressed, or caused to flow out, her love. The exude from the leaves changed the color of the skin; so he changes our nature. Camphire is some costly perfume, and evidently carries out still farther, his perfumes, incense or offerings on her account. O what purifications must that soul undergo which becomes the spouse of Christ! How costly the perfume, the sacrifice, the blood of Christ! How delicate and beautiful the emblem which thus represents the offering of Christ — the simple herb!

CHRIST.

"Behold, thou art fair, my love; behold, thou art fair.
Thou hast doves' eyes."

Thou art fair to me, my love. Thine eyes are gentle, inno-

cent and pure, reflecting the mildness of Him, into whose likeness thou art changed. It is not in vain I set my love upon thee, to deliver thee. I see my work accomplished in thy soul. Thine is a heart of love. It was for this I gave up my life, to restore thee to myself, to make thee a love being, a child of Him whose heart is love. Now I see thee changed into my image, and my soul delighteth in thee.

THE CHURCH.

"Behold, thou art fair, my Beloved,
Yea, pleasant; also, our bed is green,
The beams of our house are cedar, and our rafters of fir;
I am the Rose of Sharon, and the Lily of the Valleys."

CHRIST.

"As the lily among thorns, so is my love among the daughters."

O my Beloved, the Fair One and the True. Thou alone art good and beautiful. All goodness and beauty come of thee. Of thine own we give thee, when we yield to thee our love. Most grateful is my loving heart for thy compassion; for thy smiles of love. Thy smiles! They take possession of my soul; they fill my heart with joy and peace, and gratitude and love; they are refreshing as cool shade in the summer sun. Beneath the cedar and the fir trees, we sit down and are refreshed. Sweet is the fellowship where heart meets heart. When love answereth to love, it is thou who art with me. I am as the wild flower of the field, as the drooping lily of the valley, gathered by thine own hand, and cherished in thy heart of love! O mighty love! O genial love! O soft and balmy love! O dew-drop of the morning, glistening in the sun! Welcome art thou to my forlorn, earth-trodden heart, bruised and crushed by sin! — welcome as a pleasant gale in the noon-day heat, as the shadow of a rock when the sun beats on my head. Wherefore am I thus beloved? Surely, from out among the thorns, from the prickly thorns, that tear and wound the flesh, thy own flesh, hast thou gathered the lily of thy love.

P. L. U.

To be continued.

For the Guide to Holiness.

“DEATH IS YOURS.” — 1 COR. III: 22.

DISCIPLE of Jesus, *death is yours*. Is it yours, as a trial to be endured, or as a blessing to be desired? Is it yours, as an enemy disarmed, or as a friend encircled with loveliness? Is it yours, to view with complacency, in the hope of dying grace when it shall be needed, or to enjoy in prospect while yet in the possession of all that can render life desirable?

It is not strange that the doubting Christian, “through fear of death,” should all his life-time be “subject to bondage.” Nor is it less to be expected, since “perfect love casteth out fear,” that the believer, whose unwavering reliance is on the Rock of Ages, should cast aside that fear which hath torment, and adopt the language of the Psalmist, “I will trust and not be afraid.” For even this degree of confidence, we should be unspeakably thankful. But is calmness, in view of that moment when heart and flesh shall fail, all that is included in the promise? And when triumphing over it as a subdued foe, are we in the full enjoyment of our privilege in this respect?

Without attempting to theorize upon the question, permit me simply to state a few facts in my own experience.

With a nature, perhaps more than ordinarily timid, in the early stages of my Christian course, I suffered much from apprehensions relative to that change which must take place at the separation of soul and body. Often, when rejoicing in the hope of heaven, I was not afraid *to be dead*, but could seldom say, I was not afraid *to die*. It was not until, by the grace of God, I was enabled to make an entire surrender, and receive at his hand the “full assurance of faith,” that I could habitually look death in the face without fear, and feel that it had lost its sting. I still, however, regarded it as undesirable, except as an introduction to endless bliss. There was always a sadness connected with the thought; yet, I had no doubt but that when the trying hour should arrive, all needful grace

would be imparted, and in anticipation, triumphed over it as the *king of terrors made captive*. This was all I supposed to be my privilege, and therefore sought for no other view.

More than a year since, while engaged in meditation on the glories of heaven, the subject at once assumed a new and delightful aspect. Death appeared lovely and desirable. Not only was the spiritual world presented to my mind as a blissful abode, but the very pathway, through which I had before only felt that I could walk and fear no evil, seemed illuminated, and, as it were, decked with flowers. The translation of Enoch and Elijah did not appear enviable, so far as respects their release from death. My heart bounded with joy at the thought of going through that pleasing change, and in the fullness of my emotions, I thanked God that I was born to die. I found myself in actual possession of even more than I had usually regarded as "dying grace," though in the full enjoyment of life and health. This view has continued to the present time. And in looking back upon that state of mind in which I simply felt no fear of death, consider it as far below my privilege, as I then did, the still earlier exercises of my mind, when in bondage through fear.

Sometimes the thought has arisen, perhaps, after all, when actually called to pass through that pathway, so pleasing in prospect, my spiritual horizon may be clouded, and I may die in darkness. I have thought the adversary of souls has made this suggestion, as a temptation for me to withhold my testimony. I have not been insensible to the temptation, but thus far, have rather been stimulated to testify yet more decidedly, and would exhort my friends, if any obscurity should hang over my last hours, to remind me that when in the possession of all my faculties, I could, through faith in the great Atonement, read my title clear to heavenly mansions, and that, moreover, the way leading from this mortal state to that which is eternal, then appeared cheerful and inviting.

I did not think of expressing these exercises thus publicly, until it was suggested, a few weeks since, by a Christian

brother, that some readers of the Guide might be interested in a presentation of the subject in this light.

Dear brother or sister, do you feel as I once did, that if the fear of death has been overcome and its sting removed, you can expect no more? Let me offer this plain relation of experience as an evidence that death possesses a charm which you have not yet perceived. So long as there is the least degree of sadness mingled with your anticipations, and you would not, *from choice*, take that path to heaven, be assured you cannot fully appreciate that precious declaration, "Death is yours—"

C. N. D.

Charlestown, September, 1851.

For the Guide to Holiness.

CHRISTIAN PERFECTION.

BY NATHAN BANGS, D. D.

THE INFIDEL — THE SANCTIFIED — MRS. GARRETTSON.

ANOTHER end of our calling is that we may be useful to our fellow-men. We may do this in a variety of ways.

In the first place, by setting them an example by the holiness of our lives. If, when others behold us, they see the same covetousness exhibited, the same eagerness after worldly honors, the same desire for sensual indulgence, the same pride, anger, resentment for injuries that they behold in others, what conclusion will they draw respecting our religion? What other can they draw than that it is all a hollow pretence? When they see a professed Christian manifesting all the haughtiness of a proud aristocrat, all the subtlety of a wily politician, the sly intrigue of a demagogue, all the selfishness of the hollow-hearted Pharisee, doing all his works to be seen of men, with all the dishonesty of a fraudulent miser, have they not a right to infer that he is but a "painted sepulchre?"

For the purpose of rendering this subject as palpable as I can, I will endeavor to draw a contrast between a truly sanctified soul, and a mere formal professor of this religion.

In the first place, they differ in their *motives*. The one is led

on in all he says and does from motives of *self-interest*; the other is moved to action from a single eye to the *glory of God*, regardless of his own interests any farther than it coincides with the interests of Christ's kingdom. The first, keeping his eye steadily fixed on himself as the prime object of all his movements, he will bend everything to the attainment of his own self-exaltation. He will bow and scrape to win the favor of the rich and the great, frown among his equals, jostle against his rivals, asperse the character of his opponents, turn and twist every way to conciliate the good will of those he wishes to enlist in his favor, will advance and then retreat as he sees the popular current running for or against him, and then dash forward with all the recklessness of a bold fanatic, if he thinks he can thereby make a mark upon society that will tell in his favor, pays no respect to age, office, piety or talents, when they stand in the way of his selfish object, for he is determined, at all hazards, to reach that goal at the expense of everything else. This is a feeble portrait of a hypocritical professor of religion, who makes that profession a cloak to cover up his selfish designs.

On the other hand, the man who acts from the dictates of a good conscience, studies, in the first place, to ascertain what is true and right, and then the most lawful means to obtain the object of his pursuit. Instead of marking out a path for himself, he studiously watches the intimations of Divine Providence, that the path of duty may be made plain before his face, and instead of dashing forward in his own strength, he is rather led along by the directions of the Word and Spirit of God, embracing with humility and self-diffidence every opportunity of doing good to his fellow-men, at the time, and in the manner, which God seems to intimate to him. This path he steadily pursues, "through good and evil report," regardless of consequences, and farther than they result from a rigid adherence to the eternal principles of truth and right. In the midst of temptations, discouragements, burdens, oppositions, crosses and disappointments, he never turns aside from the path of duty, but bears up manfully under all these things, trusting continually in the Lord God of Hosts for strength, for wisdom, for the grace of patience and the resolution to persevere, crying out, in the language of the Poet:—

"Unto Thee, my Help, my Hope,
My Safeguard and my Tower;
Confidant I still look up,
And still receive thy power;
All the alien's host I chase,
Blast and scatter with my eyes;
Satan comes; I turn my face,
And lo! the tempter flies!"

The former, instead of resisting the tempter, yields to his allurements, is caught in his deceitful coils, and being bound with his infernal cords, and "blinded by the God of this world," he is impelled forward "by the Devil at his will," until he is finally plunged, soul and body, into the sea of perdition. Such professors of religion are a blighting curse to the church, are stumbling blocks over which sinners stumble into the errors of Infidelity, and then they go bewildered until they together, with their deceivers, fall into the gulf of destruction. It is scarcely necessary to add that these professed Christians most manifestly defeat the end of their calling, by surrounding themselves by such a cloud of error and inconsistency of conduct, as to intercept the rays of Divine Truth. O! When shall the church be delivered from this load of reproach?

On the other hand, the man who leads a holy life, and in his temper, words and actions, exhibits a delightful consistency between his profession and practice, uniting harmoniously and indissolubly his faith and works, extorts a confession from even the skeptical mind in favor of the reality and excellence of his religion.

This may be illustrated by the narration of a fact, to which I myself was an eye and ear-witness. When the late Mrs. Freeborn Garrettson was seized with an illness which terminated her life, a Telegraphic despatch informed me of the fact, and invited me to come and see her in her last moments. I immediately went, in company with a friend, and found the aged saint, now in her ninety-sixth year, on the bed of death, unable to speak, and apparently unconscious of what was passing around her. While there, I was introduced to a gentleman, a distant relative of Mrs. Garrettson, a man of a classical education, of general reading and attentive observation, a professed Roman Catholic, but I believe was rather skeptically inclined. In the course of conversation, he remarked, that in Mrs. Garrettson piety was embodied and shone forth in all its excellence, stripped of all its flummery. To this, I, of course, assented, and from the admission of this fact, endeavored to urge upon him the necessity of experimental and practical piety.

Such a confession, coming from a gentleman of an acute understanding, of extensive information, and a member of a church, the religion of which consists principally of rites and ceremonies that may be denominated religious flummeries, speaks volumes in favor of pure and undefiled religion. It in fact forces its way through the films of prejudice, and produces a conviction in the understanding of the divinity of its origin, and

of its hallowing influence upon the spirit and practice of its possessors.

Mrs. Garrettson had been a professor of religion for upwards of fifty years, and surrounded with all the gaheties of the world, being connected with one of the most wealthy families of the State of New York, the family of the Livingstons, and much opposed by her relatives in the beginning of her spiritual pilgrimage, and ridiculed as a religious fanatic by others, she ever manifested a consistent conduct, was deep and uniform in her piety, charitable to the poor, a great lover of the ministers and ordinances of the Methodist Episcopal Church. She thus put to silence the cavilling objections of the adversaries of her religion, and such was her uniform devotion to God, her strict and conscientious observance of all the rules of Holy living, as to extort a confession from the lips of even a semi-infidel, that in her, piety was so embodied as to shine forth in all its excellence, without any of its flummeries.

Nor was this a solitary testimony in her favor. All who had the happiness of her acquaintance were ready to bear a similar testimony, and the more thorough and intimate that acquaintance, the more lovely did the graces of the Holy Spirit shine out and exemplify themselves in her spirit and conduct. The regularity with which she attended to her domestic concerns, her steady industry and strict economy, her Christian courtesy and urbanity to all her visitors, the gentleness of her deportment, her plainness of dress and manners, the modesty and diffidence evinced in her conversation, — though always intelligent and instructive — the fervency of her devotion, her gift in vocal prayer on suitable occasions, as well as the liberality with which she dispersed abroad, and gave to the poor and needy — all these things demonstrated the depth of her piety, and the sincerity and strength of her faith and love. I have alluded to her industry. I have been, more especially during the life-time of Mr. Garrettson, in habits of intimacy in the family, both by day and night, sometimes for days together, and I do not recollect of seeing her idle or unemployed. She always took her place at her end of the table, and it seems as if I could see her now at the tea-table, pouring out tea or coffee, handing it to each of her family and guests, and after the meal was ended, keeping her seat and washing the cups, and saucers, and other dishes, keeping her place until the table was cleared off by one of the servants, and then either knitting or sewing filled up the intermediate hours, enlivened by conversation of a religious

character. She had, I believe, her stated hours for private devotion, for reading, and meditation.

She was a great lover of her country. She was personally acquainted with some of the great men of the Revolution, in which some of her relatives took an active and conspicuous part — was more or less intimate with General Washington, of whom, I have often heard her speak in terms of high admiration and profound respect, and I have heard it asserted — though she never alluded to it in my hearing — that she once, before she was made a partaker of Divine Grace and Love, danced with that illustrious patriot and brave defender of his country's rights and liberties.

During the last war with Great Britain, she felt a deep interest in her country's welfare, and often prayed for the cessation of arms and the return of peace, rejoiced greatly in any sign which appeared in the political horizon for an amicable adjustment of the difficulties, and that the bow of promise might once more span the political heavens. She was very far from delighting in war and blood-shed; on the contrary, she lamented over them as evils to be deprecated, and shunned by all lawful and prudent means; but she thought that her country was oppressed by the belligerent nations of Europe, and that it was plunged into this war by the force of circumstances which it could not well avoid; and therefore she persuaded herself that she could conscientiously pray for its success in the struggle, and more especially participate in the rejoicings of those who hailed the return of peace with devout and thankful hearts.

But she rejoiced much more in the victories of the cross, in the triumphs of redeeming grace and sanctifying love, making every manifestation of God's loving kindness to dying men, a means of increasing her gratitude to their beneficent author, and subjects on which she could expatiate with lively faith and exquisite delight.

She felt much for the salvation of her relations. When the late Chancellor Livingston, who was her oldest brother, was upon his dying bed, she attended him with all the assiduity of an affectionate sister, and strove to lead his mind to the Lamb of God for life and salvation. Nor did she labor in vain. She had the unspeakable consolation of hearing him declare, before he went hence, his reconciliation to God, by faith in Jesus Christ, and he died in hope of the glory of God.

Soon after, one of the Chancellor's daughters was laid upon a sick bed with the consumption. Mrs. Garrettson felt all the Christian sympathies of her nature drawn forth for her salva-

tion. To effect it, she labored attentively to enlighten her mind with Divine Truth, and to induce her to believe in Jesus Christ, that she might have peace with God through faith in Him; and she seconded all her efforts by earnest prayer, both public and private, that the blessing of pardon and salvation might descend upon her dying niece.

I hope I shall be pardoned for relating the following circumstance in relation to this interesting incident:—

During the sickness of this young lady, I was at the house of Mrs. G., and when we were about to engage in prayer in the evening, she requested me to remember her beloved niece in prayer. I did so, and the Lord gave me an uncommon spirit of prayer, my heart was enlarged and faith increased, and the power and grace of God descended and seemed to fill the room, and to fill and overflow every heart. There were a number of others present besides the family, and among them Mrs. Tillotson, a sister of Mrs. G., a pious member of the Presbyterian Church. We were all overwhelmed with the consciousness of the loving presence of God, and when we arose from our knees with streaming eyes, Mrs. Tillotson expressed her firm belief, that God had heard and answered that prayer, to which Mrs. G. assented with a full heart. Not long after I received a letter from her, accompanied with a scarf, informing me that her niece was dead, and that she professed to find peace with God through faith in Christ while we were at prayer for her that evening, and that she doubted not that she would acknowledge me as her spiritual Father, in heaven. (Though I could not but believe that her niece was more indebted to her aunt as the instrument of her salvation than she was to my prayers, yet this information greatly humbled me before God, while it filled me with adoring gratitude to Him for the wonders of redeeming grace and dying love.)

But did Mrs. Garrettsen profess the enjoyment of perfect love? She did. And although she was modest and retiring in her manners, and never boasted of her spiritual attainments, yet on suitable occasions she was not backward in declaring the loving kindness of God to her soul. About twelve years since, I went, by invitation, to attend a protracted meeting at Rhynebeck, the place of her residence. After holding meeting for two or three evenings without any apparent effect, after the sermon one evening, I arose up and said that it was one of Mr. Wesley's maxims, that whenever the work of sanctification went on among God's believing people, the work of grace

would advance and flourish in all its branches. If, therefore, there are any among believers here present who feel the necessity of this blessing, or who have once had it in possession, but have lost its evidence, and hence need the quickening influence of the Holy Spirit, to renew its witness in your hearts, you are invited to come forward to the altar for prayer. The first who came was this aged saint, and humbly kneeled at the altar. She was followed by several others, and the work of revival commenced that evening, and before the protracted meeting closed, which lasted for several days and nights, about sixty sinners were converted, and I believe a number also were sanctified throughout, soul, body, and spirit to God.

Who will say that Mrs G. did not exhibit that degree of perfection which qualified her to answer the end for which she was made, and for which she was redeemed by the precious blood of the Lord Jesus Christ? Though, doubtless, she had her infirmities, was subject to temptations and trials, exposed to the common ills of human life—for she would have been more than mortal not to have suffered from these sources—yet she exhibited in the midst of them all, the steadfastness of her faith, the fulness of her love, the patience of her hope, the depth of her humility, the calmness of her meekness and submission to the will of God, and shed around about her in her daily walk and conversation, a halo of glory which could only be derived from uninterrupted communion with God, and she went down to the grave as “a ripe shock of corn,” fully prepared to be gathered into the garner of God. May

“ There all the ship's company meet,
Who sail'd with the Savior beneath ;
With shouting each other they greet,
And triumph o'er sorrow and death :
The voyage of life's at an end,
The mortal affliction is past :
The age that in heaven they spend,
Forever and ever shall last.”

Write thy new name upon my heart,
Thy new best name of love.

For the Guide to Holiness.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.—No. VI.

To S. J. D.

Many thanks for your letter. I count upon your kindness in excusing my delay in answering it. I will not give the reasons of this delay, which you will easily conjecture. But I will now endeavor, after so long a time, to reply to your questions, however imperfectly; and you must not think, as your letter seems to suppose, that it will be a burden to me. If I am obliged to confess, that I cannot do what I once could, it is also true that the claims of holiness have not lost their power over me. Omitting, therefore, many things which I should be glad to say, I will direct my attention particularly to the important topic introduced into your letter; and upon which you ask my opinion. You say, "If the heart is wholly emptied of sin so that there is no longer evil remaining in it, you do not easily see what there is, to which temptation can attach itself so as to lead it astray again." Upon this topic thus stated, I will endeavor to make a few simple remarks, looking to God to direct me.

1. I suppose we are agreed, that there is no advancement in grace in the present life, which will place us absolutely above the reach of temptation. This I understand to be your own opinion, notwithstanding the difficulty to which you refer. The doctrine of an absolute exemption from temptation, seems to me not only unscriptural, but full of danger. He, who receives this doctrine, is not exempt from temptation; but has only thrown away one part of the armor by which he would be protected against temptation. What is temptation but *trial*? It is something which is brought before the mind in such a way as to test its adherence to virtue and to God. The original meaning of the word is *trial*. Anything is a temptation, therefore, whether joy or sorrow, or whatever else it may be, which brings our faithfulness and our union with God to the test. It is true, therefore, not only of good men in all ages of the world, that they have been tempted through the whole period of their life, but of the Savior himself, who was not more truly tempt-

ed in the wilderness than he was in the bloody sweat of Gethsemane, and in the agonies of the cross.

One difficulty on this subject is, that we take too narrow a view of temptation.

2. It is probable, that, in making your inquiries, you were looking at temptation in the form of allurements or enticement. Then, the question would be, How can any alluring or enticing object, which is evil in its nature, turn us away from God, where there is nothing but the love of God in the heart, and of course nothing to which the tempting object can attach itself? It seems to me that it is done in one way, and perhaps only in one, — namely, by Satan presenting himself to the holy soul in the garb of an *angel of light*. That is to say, he comes to such a soul and endeavors to allure it in the wrong way, by presenting before it a falsehood under the appearance of the truth. And it is not always necessary, in order to effect his purpose, that he should come with a falsehood in the absolute sense of the term. It sometimes suits his purpose better to come with the truth; *but not with the whole truth*. He states the truth only in part, and out of its proper relations; — a statement which, if it is not a falsehood in the absolute sense, has all the effect of a falsehood. When Satan said to the Savior, “he shall give his angels charge over thee, to keep thee,” it was the truth; but not the *whole* truth. And if it had been received and acted upon in the way that was designed, it would have had all the destructive effect, which a falsehood carries with it. And so, when Satan insinuated to Eve, that her knowledge would be increased by a knowledge of good and *evil*, he told the truth, or at least what was susceptible of a true interpretation; but he did not explain to her, (what he well understood and foresaw,) the nature of that evil and its terrible results.

It is thus that the holy soul, (no matter how entire its holiness,) may be led astray by a falsehood under the appearance of the truth, or by an acknowledged truth, stated in such relations, and in such a manner as to have all the effect of a falsehood. The holy soul has no fear of the truth, — and giving itself up to what *appears* to be the truth, it is led astray.

3. But you will, perhaps, inquire here, What then, is our protection, if Satan is permitted to approach us in this way? If Satan can get access to us, as an angel of light, (that is to say, by presenting the truth in such a way as to have the effect of a falsehood in consequence of presenting it imperfectly or out of its true position,) how is it possible to guard ourselves?

In answer to this I would say, in the first place, that Satan although he has a great deal of artifice, generally throws something of his dark shadow around him. When he is near, it is almost always found, that there is a mysterious something which may be described as a mist or cloud passing between the holy mind and God. I have often heard eminently holy persons speak of this fearful mist, this foreboding and terrible shadow, as passing between the soul and their heavenly Father. Of course they are not to be understood, when they speak in this way, as meaning a literal or rather a material mist or cloud ; but a perplexing and obscuring effect comes over the mind, which reminds them of a mist or cloud, and which they naturally call by those names. The actual state of the soul, (and which seems to me important to be understood), is simply that of moral *agitation*; in other words an interruption, a disturbance of that beautiful and divine communion of the soul with God which previously existed, and which is now interrupted in consequence of a want of faith. And in order to understand this the more fully, it will be recollected, that, when the communion between the soul and God is perfect, the soul is in perfect peace. There is no perplexity, no agitation, because its perfect faith in God, and in the relations it sustains to God, keeps it free from such agitation. It is in this state of pure and perfect stillness that the soul may be said, much more than under any other circumstances, to reflect the image of God as the mirror reflects the image of those who look into it, or as the placid lake clearly and brightly reflects the trees and flowers of its banks. But if the lake becomes agitated from any cause, the object, which was before reflected so clearly to the eye of the beholder, becomes dim and confused.

Now when Satan utters the truth, it is not the *whole* truth ; and God, who is the author of faith in the holy soul, does not and cannot give a whole or *perfect* faith in such utterances. He leaves the mind in a degree of doubt, resulting in a state of struggling and fear, which is expressed figuratively by the term *agitation*. And the result is, that the soul, for the time being, ceases to retain, in the full extent, its pure and perfect communion with God. In other words, as we are standing in the attitude of listening to what God cannot approve and upon which the light of his countenance does not shine, we may properly be said to be standing in Satan's mist. And we must get out of it, before we can find the soul's true rest in God. So that the practical rule is,—never to advance in any direction except in the exercise of that perfect faith, which

brings perfect peace at the centre of the soul. This rule, to a soul that is fully accepted of God and has really experienced the grace of sanctification, seems to me to be a very sure one. Do nothing, say nothing, desire nothing, which has not the peace of God, that sweet peace which "passes understanding," written upon it. Peace is the child of faith; and "whatever is not of faith is sin."

4. And I would say, further, that the holy soul, as it seems to me, has what may be called its *holy instincts*. That is to say, there is something in its renovated and purified nature, which renders it exceedingly sensitive to every approach of evil. It seems to be the attribute of every form of percipient and sentient existence, that it has an instinctive aversion to that which is the opposite of itself. Good can no more harmonize and sympathize with evil, than evil can with good. And further, both good and evil may be said to have their atmosphere;—that is to say, they are surrounded with signs and incidents and influences which are appropriate to their nature, and which may be said to constitute their sphere of being. So that when holy souls come within the atmosphere, if we may so express it, or the sphere of evil, they feel its slightest touch, and are at once filled with fear;—like some animals that instinctively exhibit signs of terror, when they are in the vicinity of their natural enemies.

So that we are well and safely guarded, if we will but keep close to God, who is our natural protector.

I am aware that this is not so much an answer to your inquiries, as the sketch or outline of an answer; which would be more fully and perfectly filled up under other circumstances. But I am unable to say anything further now; and will only express the encouragement and support which my soul feels, in learning what God is doing for you, in bringing you more and more into union with himself. May our heavenly Father be with you and bless you to the end.

Your friend and brother,

L. M.

O, what shall I do my Saviour to praise,
So faithful and true, so plenteous in grace.

THE

GUIDE TO HOLINESS.

For the Guide to Holiness.

TO PROFESSORS OF PERFECT LOVE.

BY PRESIDENT PECK.

FURTHER TRIALS AWAIT YOU.

DEAR BRETHREN, —

Have you endured “the trial of your faith” without yielding? If so, you have proved that it “is much more precious than of gold that perisheth;” if not — if you have at least allowed “an evil heart of unbelief,” in “the blood that cleanseth,” in the word that promises, in the fact of your entire sanctification, or in the final triumphs of holiness, then, alas! you will not, without recovery, share in the further trials peculiar to this holy state. You will rather become the *sources* of them! And if there be no rallying of personal, appropriating faith, those dear children of God, with whom you have been so closely and tenderly identified in the experience and sufferings of holiness, will soon begin to feel the weight of *your influence* upon their tried hearts; — silently at first — unintentionally upon your part — only through the inferences of others, drawn from your *decline*, which can by no means be hid, but at length *openly*, and even *bitterly*, I fear; as it is matter of painful experience that our severest trials come from those who have at some time professed entire sanctification! If any of

you are really shorn of your strength, you will have no direct interest in the cautions which follow. I must, however, in passing, beg you to think, to remember, to repent, to cry to God, to reconsecrate your all, to believe again for entire salvation, and plunge again into the open fountain. May God help you.

But, brethren, you who have thus far "kept the faith," *your Christian Charity will be tried*. I cannot admit, for a moment, that the great blessing you have experienced, has the slightest tendency to produce uncharitable feelings towards other Christians. It is so charged, I know; but if in any instance there has been apparent reason in the accusation, it has arisen, I am sure, either from the plain and pointed reproofs which brethren, burning with love, have felt obliged to give, to manifest "sin in believers," or backsliden professors; or from a reprehensible censoriousness, which has resulted, not from holiness, but the want of it. No, brethren; if there be any state in which the Christian's heart is *literally filled* with that charity which "thinketh no evil," it is that of entire sanctification; and yet this very charity is destined in every case to be severely tried.

Apparent indifferences, and even opposition to holiness, will try your Christian charity. You preach, for instance, with your soul penetrated with the convictions, and your heart overwhelmed with the feelings of experimental holiness. You explain to your brethren their honored privilege. You support it by the most indubitable arguments. You appeal to the Searcher of hearts for the sincerity of your motives. You bring into requisition the Holy Scriptures, the views and experience of "the eminent dead," and the very faith of the church to which your brethren have voluntarily and solemnly subscribed; and after all no general permanent interest is awakened. Only a few are melted under the power of the truth. A smaller number still are sufficiently impressed to say a word upon the subject afterwards; whereas the great mass of church members reveal apparent contentment in an unsanctified state; perhaps look coolly upon your exertions for the advance of the sacred cause; give you reason to believe that they pity you

for the manner in which you are wasting your efforts and influence ; indicate personal aversion to you ; speak triflingly of your profession in your absence, and reproachfully of your character before some, who, for kind or vicious reasons, report it to you ; and finally come out in open opposition to your views and efforts, and evince, with more or less severity, the spirit of persecution to you, on the account of your determined support of the great doctrine of experimental holiness. Earnest and frequent prayers and exhortations, the declaration of experience, and especially assembling for the express purpose of promoting holiness, but increase these demonstrations.

And here comes the trial. You deeply feel that these brethren are in error. You feel that they wrong you ; that they wrong the truth of God ; that they wrong the church and the word ; and especially that they wrong the Saviour, who with affectionate entreaty offers his blood to cleanse them from all sin. You plausibly argue, that if they were Christians they would love holiness ; that they *could not oppose it* ; and it is even unaccountable that they should be indifferent to it.

But, brethren, beware ; the tempter is at hand. Your Christian charity is in the furnace here. Grant as we must, that no true Christian can *voluntarily* resist what he recognises as holiness, can indulge in a persecuting spirit toward even the feeblest of Christ's "little ones," or uncharitably and wantonly sacrifice the reputation of his brother ; grant, that whoever does this, reveals an unconverted or a fallen state, or destroys his justification before God, and that there are many such among those whose relations to the work of holiness even now so strongly tax your charity ; yet allow me, brethren, humbly to submit. You cannot certainly know the motives of men. God has not made you a "judge over them." Nay, he has expressly forbidden you to judge. You, most of all, should heed that peremptory command of the Saviour, "Judge not that ye be not judged." Be assured there is nothing incompatible with this high behest in that other declaration, "By their fruits ye shall know them." Observe ; "ye shall *know them*," (*false prophets*,) which may not require that you should "judge" and denounce them ; besides, "fruits" which show them to

be really bad men, must not mean any merely accidental or isolated facts in their history. A uniformly bad and unholy life alone, in the midst of flattering words and high professions of goodness, would show them to be the "wolves in sheep's clothing," to whom our Saviour referred, and of whom he bade his disciples "beware." But such surely are not our dear brethren in the church of God.

So far should we be from allowing hasty conclusions against the Christian state of those who oppose us, that we should seek with anxious care to account for their positions upon other principles. May there not be something in us that in part explains their aversion to the experience we recommend — some want of meekness under trials, of humility in prosperity, of gentleness in our manners, or kindness and sympathy in our mode of teaching the truth? Or if we have in no sense sinned in these particulars, still must we not admit that there is enough of general infirmity and of peculiar weakness about each of us to excuse, to some extent, though not justify, the criticisms practised upon us? And must it not be confessed that there are few of us who exhibit so uniformly *the holy power* of perfect love, as to place our position utterly beyond the reach of cavil? May not some of our brethren really and from honest hearts differ from us in relation to *the mode* of teaching and promoting the doctrine, and have placed themselves in apparent opposition to the cause of holiness, while in reality they are in favor of it, and opposed only to what they deem our peculiarities? I am persuaded that this is the case with thousands; and if so, it would be a grievous wrong, though we believe them gravely in error, to condemn them as apostates, or refuse to acknowledge them as in any sense coadjutors in the great work of "spreading Scriptural Holiness over these lands."

And suffer me in all kindness to suggest, that, in very many instances, this apparent or real opposition to active and specific efforts for the promotion of holiness as a separate blessing, may be accounted for in various ways, which will leave ample ground for confidence in the piety of our brethren. Poor human nature is very weak and erring, with the best of inten-

tions; and whatever of this great evil may be set down to this fact, will save our mutual Christian confidence; besides, these masses are confessedly sanctified but in part, and what more natural than that remaining corruptions should tend to the very results of which we complain? What more natural than that the burning truths poured upon the souls still unsanctified, should rouse more or less of resistance? In such a state, the first instinct is self-defence, vindication, and even resentment! It furnishes indeed sad evidence of the truth of our doctrine, and of the necessity of our work, but it may not prove these persons in a state of unpardoned guilt. They doubtless often condemn themselves for all this folly, repent of it in deep anguish of spirit, secretly before God; and yet, perhaps, ere they are aware of it, detect themselves in framing theories of holiness, accommodating to their condition, and persuading themselves to believe that there is something forbidding, injurious and unnecessary in specific and formal efforts to promote entire sanctification. Even in our own past experience, it is not unlikely we may find some reason for a charitable construction of this dreadful evil. It is probable that our own minds have, at different times, even in a truly converted state, felt more or less of this very aversion, and been guilty of these same inconsistencies; if not, we have special reasons to bless God for the grace that has saved us from them.

I have said these things, beloved brethren, not to convince you that all your opponents are true and honest Christians; for alas! I am very well aware that this cannot be claimed. Doubtless, many oppose holiness because they hate it, and oppose you, because they know and feel that you represent it; but surely no member of the church of God ought, upon slight grounds, to be charged with so heinous a crime; and it may be safely assumed, I think, that where such depravity exists, it will show itself also in other ways, and by some means attract the attention of those who are responsible for the discipline of the church.

Nor would I wish to diminish your aversion to sin even in others, or to a love of sin wherever it may be found. To inspire charity for what is wrong in itself, or dangerous in its

tendency, especially if it is found in the church, is no part of my object. Against everything of this kind, those who are perfect in love must, upon all proper occasions, bear a decided and unflinching testimony; and even when disapprobation may not express itself directly in words, *the life*, the spirit, the countenance must be an unequivocal reproof to all attempts, formal or otherwise, at compromise with the devil. The danger of quiet, and of all efforts to evade responsibility, in an unsanctified state, must be pressed home upon the hearts and consciences of our brethren, "whether they will bear or forbear." This is no time for indecision. To give even an implied approval or consent to the indifference or opposition of the church or individual, to the experience and profession and spread of holiness, would bring evil upon our own consciences which we should be unable to bear.

But I have made these suggestions to show that we may be saved the pain, — and allow me to add, — *the wrong* of sweeping condemnations, by sound thinking, by careful analysis of character, by the true authority of history, and by the light shed upon the ways of even regenerated men, by the word of God. I wish to guard my brethren and myself against general conclusions adverse to the piety of individuals, from the simple fact, that they do not harmonize with us. God is, I trust, graciously carrying on a work in their hearts, which will finally remove all their inward aversion to the thing itself, and to all Scriptural modes of promoting it; and however much we may condemn *their course*, we will not be uncharitable to *them*. We will rather rejoice to believe that there is much good being done, besides that which is done by the special advocates for present distinct action in favor of holiness; and if men will not go as far in doing good as they ought to, we will bid them God-speed as far as they do go. We shall thus disarm prejudice, or at least clear our own souls. Are any among you inclined to despair of the goodness of all who blindly resist this work, allow me to hope that these cautions may not prove in vain. Your Christian charity is passing a severe ordeal. It may be destined to something severer still; but "you will come forth as gold." You will pity where you cannot ap-

prove. You will grieve over those of your brethren whose lives, as a whole, compels you to think them destitute of true piety. You will charitably distinguish between the wrong which is done to you, and the resistance made to your particular *mode* of promoting holiness, and opposition to the work itself. You will carefully and rigidly scrutinize your own hearts and lives — your modes of doing your heaven-commissioned work, to see how much there may be calculated to discredit it, and what you can lay aside as needlessly offensive. You will sincerely rejoice in all the good you find in those who oppose you, and in all the good they may do to the souls of others. You will yield nothing of the great fundamental truths of the gospel to the demands of men, even Christian men. You will compromise no duty. You will remit no efforts to urge forward the glorious work of entire salvation from sin to gratify your dearest friend or bitterest enemy *in* the church or *out* of it. To all persecution you will reply, "But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine ownself; for I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord." You will heed the injunction that follows: "Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the councils of the heart."

For the Guide to Holiness.

DR. OLIN.

REV. STEPHEN OLIN, D. D., President of the Wesleyan University, died at his residence in Middletown, Conn., August 16th, 1851. The writer of this article has not taken up his pen to inform the readers of the Guide, that Dr. Olin was a great man, a good man, and a prince among the princes of the church. This they already believe and know. His was not a pale and feeble light, destined to flicker and expire in ob-

securify, but burning and shining, it shot forth its clear and genial rays far and wide into the surrounding darkness. He was a flaming herald, a "living epistle known and read of all men;" and now while his record is on high, his praise is in all the churches. His name, redolent with sweet perfume, was not confined to the church of his early choice, but like that of the sainted Chalmers, whom in many respects he resembled, it was pronounced with veneration among all denominations of Christians.

In his death, the University has been bereft of its crowning ornament, — its gifted, its beloved, and its honored President.

But the loss is not confined to that University, to its moral and educational interests. The church of his adoption may well put on sackcloth, and wear the badge of mourning; for she has lost from her communion, an eminent Christian; from her ministry, an eloquent preacher of the gospel; and from her ranks, an able defender of the faith, and an earnest advocate of a pure and living Christianity. As when Fisk, the father of the University, and his eminent predecessor in office, fell; so now, mourning and sorrow are felt throughout the land. As a gentleman, as a scholar, as a philanthropist, as a Catholic Christian, and a devoted lover of the truth, he belonged to the age in which he lived and to the race which he adorned. The world has lost a man and the sinner a friend. It has been truly said, "We shall not soon look upon his like again." Yet we rejoice in this, — our temporary loss is his infinite gain.

There is not as yet sufficient information before the public, touching his early history and social habits, from which to make a complete sketch of the brilliant, but too short, life of this great man. Doubtless in due time this will appear, from some master hand competent to do justice to the subject. From what has appeared in print since his decease, we learn that he was born in Vermont, March 2d, 1797. He was graduated, with the highest honors, from Middlebury College, in his native State. His health being feeble, he soon after repaired to the South, and resided there for several years.

We next hear of him as Principal of Tabernacle Academy, in Abbeville district, South Carolina. At this time, on the

subject of religion, he was decidedly sceptical. But his scepticism originated where nearly all scepticism originates, not from uncommon clearness or strength of mind, but from a culpable ignorance of the subject. This is evident from the sequel. While presiding over the interests of that Academy, he brought his clear and logical mind to bear upon the subject, and gave to the evidences of Christianity, a critical and searching examination. The result in his case was, what it always will be when a mind as candid and as noble as his, turns to such a subject, earnestly inquiring "What is truth?" — namely, a clear and full conviction of the truth of revealed religion. With that love and reverence for truth which all strong minds feel when not under the stronger bias of vicious affections, he did not long hesitate to surrender his heart to the claims of the gospel. One who knew him well while at the South, — the editor of the *Southern Christian Advocate*, — writes thus concerning him:—

"He went out one morning to a spot which has been shown us, in the vicinity of the Academy, and resolved to seek God through the atoning sacrifice of Jesus Christ, with the importunity of a faith that would take no denial; and there he found peace in believing. His surrender had been complete; his pride of intellect had been laid at the foot of the cross; his faith in Christ following the intellectual conviction of the truth and divinity of his mission, was simple, and thorough, and childlike. He was converted with a clearness and power that left no shadow of doubt upon his mind, and he immediately joined the Methodist Church."

As soon as the discipline of the Church would allow, he was licensed to preach; and even at the commencement of his ministry, he gave convincing evidence that he was no ordinary preacher. The same writer referred to above, says of his first pulpit efforts, "Never, in the memory of the oldest Methodists, had so powerful a preacher burst with so sudden a splendor and tremendous an effect upon the Church. He struck at once into an original track of thought, profound, searching, brilliant, chaining the attention. His sea-line took all the soundings of the human heart; his analysis was master

of the deepest intricacies of human motive and passion; his imagination soared, on majestic wing, into the heaven of invention, his action at going off, awkward, and his long arms thrown about without the slightest reference to rhetorical canons, presently seemed the fittest in the world to accompany an intellectual handling of the subject, perfectly *sui generis*, the like of which had never before been known. Soon his mind was glowing with a *white heat*; the mass of thought ran like molten gold poured from inexhaustible sources; and his intellect seemed to have a range wide as the compass of heaven and earth."

In 1824, he joined the South Carolina Conference on probation, and was stationed during that and the following year in the city of Charleston. Here his health, always delicate, so far failed him, that for the next two years he sustained a super-numerary relation to the Conference. At the close of these years, despairing of being able to do effective service in the ministry, he took a local relation to the church. Soon afterwards, he married Miss Bostwick, of Milledgeville, Ga., "a lady of surpassing loveliness of person and character. She died at Naples, Italy, in 1839." In 1830, he was elected Professor of English Literature in the University of Georgia. His health at this time was barely sufficient to allow him to go through his daily recitations. In 1833, he was elected to the Presidency of Randolph Macon College, Va., and entered upon the duties of his office the following year. "The prestige of a great name had preceded him, but he more than filled public expectation. He remained there until the Spring of 1837, when his health failing entirely, he sought repose from all professional labor and responsibility in a tour through Europe and the East. After an absence of about three years, he returned to the United States, improved somewhat in health, but not sufficiently so to resume his position in Virginia."

Finding it impossible to live in a Southern climate, in the year 1842 he accepted the Presidency of the Wesleyan University, and continued in that office, acceptably and efficiently discharging its duties, as the still precarious state of his health would permit, till he was taken home to his everlasting reward.

Since his return from Europe and the East, he has been able to preach but occasionally; whenever his health would permit, he has rejoiced in the privilege, and his word was always "with power and in demonstration of the Spirit." Only those who have heard him preach can form an adequate idea of the overwhelming power of his heart-stirring eloquence.

Those who knew him best testify that his social and private virtues, were equal to his splendid intellectual endowments, all being sanctified and preserved in the sweetest harmony by the power of that gospel which it was his delight to preach.

Now that he is gone, and we shall see his face and hear his voice no more, it is pleasant to contemplate such a man, to study his character, to emulate his virtues, and aspire to follow him as he followed Christ. And while his body rests in the College Cemetery, where lie buried the remains of Fisk and other men of letters, while his spirit reposes in the bosom of Jesus whom he loved, may we not reverently inquire what were the elements of his power, and the secret of his success? These are not found in the fact that he possessed great natural endowments; for others have had as splendid intellectual powers as he, who have neither deserved nor secured the honor that covers his name. They cannot be found in the simple fact that he embraced the gospel of Christ; for men as talented as he have lived more years in the membership and ministry of the church, who have not risen to his fame, nor bequeathed a blessing like his to the world. The secret is all told in this: He gave himself *wholly* to the Lord. *At first*, he laid upon the altar of God's service his entire being, body, soul and spirit, for time and eternity, all his present and prospective interests. He made a full and final surrender of his intellect, will, and affections; so that God took immediate, full, and permanent possession of all his powers. Most men, especially men like him, of extraordinary powers and cultivation of mind, are many years in surrendering to God what Olin gave up in a day; hence they are a long time in coming to the perfect stature of a man in Christ, while he sprang at once into maturity, putting on the whole panoply of God. Others, who have as much to consecrate as he had, even if they give up all for Christ, are

prone to take back a part of the sacrifice sooner or later ; but he gave himself up once for all. Perhaps, with his great powers of mind, he saw more clearly the *extent* of the divine claims upon us ; then counting the cost, he made up his mind fully to meet those claims in Christ before he went out to supplicate God for pardon. The fact that he was sceptical in his youth, might have led him to examine more thoroughly and minutely the claims of Christianity, than those who embraced it before they doubted its claims.

The secret of his success was, from the first of his Christian experience, *a full and permanent surrender of his entire being to God*. The elements of his astonishing power were "*Christ in him, saving him, sustaining him, and filling him with the mighty power of the Holy Ghost*." Christ says to his disciples, "Ye shall receive power after that the Holy Ghost has come upon you ;" he experienced and exhibited the truth of that statement. Though intellectually and morally great, and though he must have known that the people saw and acknowledged his superiority, yet he was as unaffectedly humble as a child. Whoever has heard him pray must have been struck with this thought. This was a striking element in his character, manifesting itself not only in the Chapel and the Pulpit, but in private and everywhere. Whoever thought when hearing him preach, that he was preaching himself, or attempting to make a display of rhetoric or oratory ? No minister ever succeeded better in hiding himself behind the cross, and but few, if any, ever made the power of the cross more sensibly felt on the assembled audience. If any would aim at the greatest possible usefulness in life, let them imitate our beloved but lamented Olin, in the fullness and permanency of self-dedication to God, and their object will be secured.

E. N.

Oct. 1, 1851.

JESUS, see my panting breast,
See, I pant in thee to rest ;
Gladly would I now be clean,
Cleanse me now from every sin.

CHRISTIAN PERFECTION.

[Translated for the Guide from the French of Fénélon.]

CHRISTIAN PERFECTION is not that rigorous, tedious, cramping thing that many imagine. It demands only an entire surrender of everything to God from the depths of the soul, and the moment this takes place, everything which is done for Him becomes easy. They who are God's without reserve, are in every state content; for they will only what He wills, and desire to do for Him whatever He desires them to do; they strip themselves of everything, and in this nakedness find all things restored an hundred fold. Peace of conscience, liberty of spirit, the sweet abandonment of themselves and theirs into the hand of God, the joy of perceiving the light always increasing in their hearts, and finally the freedom of their souls from the bondage of the fears and desires of this world, these things constitute that return of happiness which the true children of God receive an hundred-fold in the midst of their crosses, while they remain faithful.

They are sacrificed, it is true, but it is to that which they love best; they suffer, but they will to suffer all that they do suffer, and prefer that suffering to all the false joys of the world; their bodies are subject to excruciating pain; their imaginations are troubled; their minds become languid and weak, but the will is firm and peacefully quiet in the interior of the soul, and responds a joyful *Amen* to every stroke from the hand that would perfect the sacrifice.

What God requires of us, is a will which is no longer divided between Him and any creature; a simple, pliable state of will which desires what He desires, rejects nothing but what He rejects, and wills without reserve what He wills, and under no pretext wills what He does not. In this state of mind, all things are proper for us; our amusements, even, are acceptable in his sight.

Blessed is he who thus gives himself to God ! He is delivered from his passions, from the opinions of men, from their malice, from the tyranny of their maxims, from their cold and miserable raillery, from the misfortunes which the world attributes to chance, from the infidelity and fickleness of friends, from the artifices and snares of enemies, from the wretchedness and shortness of life, from the horrors of an ungodly death, from the cruel remorse that follows sinful pleasures, and finally from the everlasting condemnation of God.

The true Christian is delivered from this innumerable multitude of evils, because, putting his will into the hands of God, he wills only what He wills, and thus find comfort in the midst of all his suffering in the way of faith, and its attendant hope.

What weakness it is, then, to be fearful of consecrating ourselves to God, and of getting too far into so desirable a state !

Happy those who throw themselves, as it were, headlong, and with their eyes shut, into the arms of "*the Father of Mercies, and the God of all comfort !*" * Their whole desire, then, is to know what is the will of God respecting them ; and they fear nothing so much, as not perceiving the whole of his requirements. So soon as they behold a new light in his law, they are transported with joy, like a miser at the finding of a treasure.

No matter what cross may overwhelm the true child of God, he wills everything that happens, and would not have anything removed which his Father appoints ; the more he loves God, the more is he filled with content ; and the most stringent perfection, far from being a burthen, only renders his yoke the lighter.

What folly to fear to be too devoted to God ; to fear to be too happy ; to fear to love the will of God in all things ; to fear to have too much courage under inevitable crosses, too much consolation in the love of God, and too great a detachment from the passions which make us miserable !

* 2 Cor. i. 3.

Let us not, then, set our affections upon things of the earth! that we may set them exclusively upon God. I do not say, that we must abandon them entirely; for if our lives be already moral and well-ordered, we have only to change the secret motive of our actions into LOVE, and we may continue almost the same course of life. God does not overturn our conditions nor the duties attached to them, but we may go on doing that now for the service of God which we did formerly to satisfy the world, and to please ourselves. There will only be this difference: Instead of being harassed by pride, by overbearing passion, and by the malicious censures of the world, we shall act with liberty, with courage and with hope in God; we shall be animated with confidence; the expectation of things eternal, which advance as things temporal recede from us, will support us in the midst of suffering; the love of God, who will cause us to perceive how great is his love toward us, will lend us wings to fly in his ways, and to raise us above all our miseries. Is this hard to believe? Experience will convince us. "*O taste and see that the Lord is good!*"* says the Psalmist.

The Son of God says to every Christian without exception, "*If any man will come after me, let him deny himself, and take up his cross and follow me.*"† The broad way leadeth unto destruction; we must walk in the straight way, though there be few that travel therein. It is only the violent who take the Kingdom by force. We must be born again, renounce and hate ourselves, become children, be poor in spirit, mourn that we may be comforted, and not be of this world, which is cursed because of offences.

Many are frightened at these truths, and their fear arises from this: that while they know the exacting nature of religion, they are ignorant of its gifts, and of the spirit of love which renders everything easy. They do not know that religion leads to the highest perfection, while bestowing peace through a principle of love that smoothes every rough place.

They, who are in truth, and indeed wholly consecrated to

* Psalms xxxiv. 8.

† Matt. xix. 24

God, are ever happy. They prove that the yoke of our Redeemer is easy and his burden light ; that in Him is the peace of the soul, and that He gives rest to them that are weary and heavy-laden, according to his own blessed promise. But how unhappy are those poor, weak souls, who are divided between God and the world ! They will and they do not will ; they are lacerated at once by their passions and their remorse ; they are afraid of the judgments of God and of the opinions of men ; they dislike the evil, but are ashamed of the good ; they suffer the pains of virtue, without enjoying its consolations. Ah ! could they but have a little courage, just enough to despise the vain conversation, the cold sneers and the rash judgments of men, what peace would they not enjoy in the bosom of God !

It is dangerous to our salvation, unworthy of God and of ourselves, and destructive even of our peace of mind, to desire to remain always in our present position. Our whole life is only given us that we may advance with rapid strides towards our heavenly country. The world recedes like a deceptive shadow, and eternity already approaches to receive us. Why do we linger and look behind, while the light of the Father of Mercies is shining upon us from before ? Let us make haste to reach the of Kingdom God.

All the vain pretexts which are used to cover our reservations toward God are instantly dissipated by the first commandment of the law : "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.*" * Notice how many expressions are here brought together by the Holy Spirit, to forestall all the reservations the soul might make to the prejudice of this jealous Love ; not only with the whole extent and strength of the soul, but with all the intensity of the intellect. How then can we conclude that we love Him if we cannot make up our minds to receive his law, and to apply ourselves at once to fulfil *all* his blessed will ?

* Luke x. 27.

They who fear that they shall discover too clearly what this love demands, are very far indeed from possessing the active and incessant affection required by this commandment.

There is but one way in which God should be loved, and that is to take no step except with Him and for Him, and to follow, with a generous self-abandonment, everything which He requires.

They who live in some self-denial, but have still a wish to enjoy a little of the world, think that this is a small matter ; but they run the risk of being included in the number of those lukewarm ones whom God will spue out of his mouth.*

God is not pleased with those souls who say, "thus far will I go and no farther." Should the creature prescribe laws to the Creator ? What would a master say of his servants, or a King of his subjects, who should be willing to serve him but only after their own fashion ? Who should be afraid of becoming too much interested in his service and his interests, and who should be ashamed publicly to acknowledge themselves attached to him ? Or rather, what will the King of Kings say to us if we serve him in this wicked manner ? The time is not far distant, it is near, it is even at hand ; let us hasten to anticipate it ; let us love that eternal beauty which never grows old, and which preserves in endless youth those who love nought but it ; let us despise this miserable world which is already falling to pieces on every side ! Have we not beheld for years, that they, who to-day are high in honor and in the esteem of men, to-morrow, surprised by death, are laid side by side in the tomb ? This poor world, the object of so much insane attachment, we are daily about to leave ; it is but misery, vanity and folly, a phantom, — the very fashion of which *passeth away* ! †

* Rev. iii. 16. † 1 Cor. vii. 31.

THE gem cannot be polished but by friction, nor man perfected without adversity.

For the Guide to Holiness.

THE SONG OF SONGS,

OR, THE SOUL WEDDED TO CHRIST.

Continued.

THE CHURCH.

"As the apple tree among the trees of the wood,
So is my Beloved among the sons.
I sat down under his shadow with great delight,
And his fruit was sweet to my taste.
He brought me to the banqueting house,
And his banner over me was love.
Stay me with flagons; comfort me with apples,
For I am sick, of love.
His left hand is under my head,
His right hand doth embrace me."

O thou best beloved of my soul! how shall I show forth thy praise, how extol thy love? *Thy love to me!* It is a rich banquet — the banquet of the King of Kings. Praise, O my soul, the feast of love! Praise the triumphs of love! Love has conquered, has subdued and chained my heart. Within thy folded arms I lie, O loving King and Conqueror! I look up unto thee. I yield to thee most joyfully my being. All I have and am is thine; and thou art mine, O Love, my King, my Conqueror, my Life, my All! *The life of love!* It comes from God, and flows back to Him, as the river to its source; and the waves thereof, are waves of righteousness, and peace and joy. Pure are the streams, when the source is God. Praise the God of love, with the heart of love! All shall be thine, O Love! Let the harps of earth and heaven unite and chant the song of love. Alleluia! Praise the Lord.

Note. — The apple, a citron tree, which is supposed to be the tree here intended, is a tree of great beauty, — an evergreen, very fragrant, with large leaves of the richest green, and affording a delightful shade. The fruit is of the size of an apple, gold-colored, and very delicious, cool, refreshing and exhilarating. *Banqueting house!* — House filled with sweets. He brought her to a place of great delights, where she experienced a fulness of love; — was filled to overflowing. She is represented as one fainting and falling into the arms of another. She is wholly subdued. She gives up herself unto her King. "*His banner over me was love.*" — Banners are raised standards, with mottoes over them. Over this place was the banner, "LOVE." This was the true love feast.

CHRIST.

"I charge you, O ye daughters of Jerusalem,
By the roes and by the hinds of the field,
That ye stir not up, nor awake my love, until she please."

O ye, who love not, and to whom I am, as one without truth and beauty, wound not the soul, that is at rest in me. This little one, whom you despise, angels behold with joy, I myself delight in, God watches over and protects. My goodness, faithfulness and truth, are pledged to the heart of love. Take heed, lest ye despise the God of love, when ye wound the heart, that reposes in me. It is God, who giveth his beloved sleep, quiet repose in himself, stilling the clamors of self and of the world, and making the heart wholly his own.

Note. — "By the roes," &c. These were gentle, pleasant, and very timorous animals. The expression is a simple, common-place phrase, in frequent use. The appeal here is made, as if in their presence; and with reference to their gentle, peacable, unoffending nature. In the same verse, the expression, "until he please," is an error in translation, and should be rendered, in this case, "until *she* please."

THE CHURCH.

"The voice of my Beloved! behold he cometh,
Leaping upon the mountains, skipping upon the hills.
My Beloved is like a roe, or a young hart,
Behold, he standeth behind our wall,
He looketh forth at the windows,
Showing himself through the lattice.
My Beloved spake, and said unto me,
'Rise up, my love, my fair one, and come away;
Lo! the winter is past, the rain is over and gone,
The flowers appear on the earth;
The time of the singing of birds is come,
The voice of the turtle is heard in our land,
The fig tree putteth forth her green figs,
The vines with the tender grapes give a good smell,
Arise, my love, my fair one, and come away.'"

I hear the voice of my Beloved! He comes rejoicing like the bounding roe. *I am all his own.* Long had he watched to find me ready. Like the roe, who hides behind the garden wall of vines and jessamines, so he looks forth to watch the motions of my heart — the spring-time of my love. Behold, it comes! I feel its renovating power. My soul is clothed with life and beauty; all my powers rejoice. "Come," says the lover of my soul, "come dwell with me. It is the voice of the Turtle Dove, of thy mate, of thy betrothed, that calls thee forth. Arise, my love, my fair one, and come away. Leave

all else and follow me. Let nothing separate thee from my love."

CHRIST.

"O my Dove, that art in the clefts of the rock,
In the secret places of the stairs.
Let me see thy countenance, let me hear thy voice;
For sweet is thy voice; and thy countenance is comely."

Wherefore art thou thus concealed, as one unworthy to be loved? It is the voice of love that calls thee forth — of love that cancels all thy debts — that covers all thy sins. 'Thou art fair and pleasant unto me. I know thou lovest me, and I prize thy love. What on earth is dearer, or in heaven? It is the jewel in thy Saviour's crown. And on earth, where is my home, but in thy heart, my love? It is not in temples made with hands; it is not in palaces of Kings, and with the mighty of the earth; it is not in the gold and azure sky, so beautiful to thee; it is no where, but in thy heart, my gentle Dove. Lo, here is my rest; where I dwell; where I do my will and pleasure. O! who can feel the chill look of indifference, as He who is Love, and whose desire is to draw all hearts into his bosom? Shrink not, then, away, as doves within the fissures of the rock; come forth. Be thou as the dove, whose wings are tipped with gold and silver, bright and shining, rejoicing in the sunlight of my love.

THE CHURCH.

"Take us, the foxes, the little foxes that spoil the vines,
For our vines have tender grapes.
My beloved is mine, and I am his,
He feedeth among the lilies,
Until the day break, and the shadows flee away,
Turn, my Beloved, and be thou like a roe,
Or a young hart upon the mountains of Bether."

O thou, whose loving voice I hear, but see not, whom I know, but cannot behold, thou spirit of life and light within my bosom, do thou more and more reveal thyself to me. *Thy love!* It beams upon me, as the morning light, awaking all my soul to life and beauty. *Thy voice!* Sweet are its tones, as the forest harp of nature in the summer evening stillness; we feel, but hear not, the soothing chime. Where thy voice is heard, all is still. The passions of the soul are calmed. Thou

hast said, "Peace, be still," and all is still. Thou, who rulest the raging of the sea, canst command the noise of selfish passion. *Thus hast thou spoken unto me.* O my Beloved, my Lover and my Friend, ever let me hear thy voice within me, saying, *this is the way.* Let me not turn aside one moment from the way of life. Thou knowest all the hindrances that are in the way; thou wilt preserve my soul, for I am thine. "Thou feedest among the lilies." It is thy delight to watch over and preserve the lowly ones. Until my soul breathes forth in the noon-day of light and love, turn thine eye upon me, as the sunbeam to the earth. Be thou an abiding presence, my light, my loved abode. I hear thy voice—"Thou art dear to me, my fair one, dear as the apple of my eye. Lo, I am ever with you, as I am with my Father. You may but whisper, and I hear you,—yes, and before you call. I answer, and am sending you supplies. A mother may forget her child, but mine eye can never slumber over thee. Mine is a jealous eye of love—remember this. Admit no other love into thy heart, and all is well. I will take care of thee." P. L. U.

Note; verse 15.—"Take us the foxes,"—that is, take from us the foxes—preserve us from our enemies. Foxes make great havoc in the vineyards, and unless strictly watched, they destroy the vines.

To be continued.

SHE felt only pity for those who injured her. She regarded all guilty beings as *left of God*. God cannot take up his abode in the heart, without the *consent* of that heart. This is all he wants, and all he permits; (an act, which has the peculiarity of sustaining moral responsibility, without involving moral merit); where this consent is not given, the poor rebellious one is *left of God*—left to himself!—*Prof. Upham, in Catharine Adorna.*

For the Guide to Holiness.

I KNOW, O GOD! THAT DANGERS NEAR.

I know, O God! that dangers near
Are thick on every side;
But thou hast taught me not to fear,
With thy dear hand to guide.

What altered purpose, what decay,
What turning from the right,
To God's great heart can find its way,
And change the Infinite?

If others false and treacherous prove,
If earthly bonds are riven,
Still, is there not a higher love,
A truth as firm as heaven?

The sun his shining way may leave,
The ocean leave the shore;
The sun no more the day to give,
The sea to heave no more;

But thou, more lasting than the sea,
More certain than the sun,
Can break no bonds of unity,
When hearts with Thee are one.

U.

For the Guide to Holiness.

OBITUARY.

LUCY T. BROCK.

DEAR BROTHER KING, — You are doubtless apprised of the fact, that our dear sister, LUCY T. BROCK, whose name for years has stood at the head of your list of Agents for the Guide, is no more. After a fatiguing journey, which her frail tabernacle could scarce endure, she arrived from New York, at her mother's, in Medford, on the twenty-sixth of August; and in just one week after, (on the second of September,) she entered into the triumphant possession of her glorious inheritance; aged twenty-seven years and seven months.

It is a mournfully pleasing task, after the decease of Christian friends, to gather up reminiscences of the past, and trace the various steps by which they became meet for an inheritance

among the saints. From Sister B.'s mother we learn, that from childhood hers has been a life of prayer. At the tender age of three years, she was often found in different places of seclusion, upon her bended knees, offering her infant devotions to God; and when but a child of six, she would frequently gather children of her years and acquaintance together, for the purposes of prayer and mutual exhortation. At thirteen she buried her pious father, an event which produced much effect upon her already tender heart; and about the same time she united herself in Bethel, Me., where she was then residing, with the Methodist E. Church, of which she continued an ornament to the day of her death.

When about eighteen, her mind became deeply interested on the subject of holiness. Her attention was called to this subject by listening to the recital of the religious experience of a lady who professed this grace, and whose manner and general appearance seemed to indicate a heart swayed by pure love, and a will sweetly lost in God. This testimony led her to investigate the subject; to compare what she had heard with the teachings of God's word, and above all to seek the illumination of the Divine Spirit. Her eye being single, her whole body was soon full of light. Her Bible was now invested with new interest. Holiness seemed to be stamped on every page; and laying hold of its exceeding great and precious promises as her own, she soon came into the possession of this pearl of great price.

In the year 1844, she became more deeply baptized into the immense and unspeakable fulness of God. From this momentous epoch, her growth was more rapid. With each step of her steady advance in duty, she gathered new strength. Every cup, whether bitter or sweet, was received as prepared by the skillful hand of a loving Father. The attractions of earth were never so unsatisfying; the love of Jesus, now flowing through her whole soul, was never so precious. In this state of mind, she was fully prepared to declare,

"Only Jesus will I know,
And Jesus crucified."

From this period, nothing seemed to disturb the quiet and glorious equanimity of her spirit. Having yielded, in obedience to the divine command, her soul, body and spirit, as a living sacrifice to God, she maintained the consecration, and enjoyed in return that perfect peace which is the result of continued trust. As an Agent, she was indefatigable. Though her health was broken by frequent sickness and excessive labors, she spared no pains in promptly and seasonably delivering the monthly issues of the Guide, to the subscribers who resided in the cities of New York, Brooklyn, Jersey City and Williamsburg. Her zeal in this work knew no bounds. Prompted by an insatiable desire to do good, she would often engage in this laborious task when scarcely able to be out of doors.

But she has accomplished her day — her rewards are lasting and full — her dust sleeps beside a dear sister, in our little, quiet, pleasant burying-place, while her spirit now “sees and knows all she desired or wished below.”

A. D. MERRILL.

EXTRACTS.

“Of all other, Satan hath most advantage of discontented persons, as most agreeable to his disposition, being the most discontented creature under heaven. He hammers all his dark plots in their brains. The discontentment of the Israelites in the wilderness, provoked God to swear that they should never enter into his rest. There is another spirit in my servant Caleb, saith God : the spirit of God’s people is an encouraging spirit.”

“In watchfulness and diligence we sooner meet with comfort than in idle complaining.”

“Let us in spiritual dejection, like David, demand a reason of ourselves *why* we are cast down ? Which will at least put a stop to the distress, and make us fit to consider more solid grounds of true comfort. Of necessity the soul must be something calmed and stayed, before it can be comforted. Whilst the humors of the body rage in a great distemper, there is no giving of physic.”—*Sibbs’ Souls Conflict.*

THE GUIDE TO HOLINESS.

For the Guide to Holiness.

CHRISTIAN PERFECTION.

BY N. BANGS, D. D.

WHAT WE POSSESS WE MUST PROFESS

ANOTHER method by which we may answer the end of our calling, and thereby evince the perfection of our Christian character, is to make an open profession of our faith in the doctrine of sanctification, and recommend it to others in word as well as by precept and example.

I do not say, that we are to profess it before we obtain it, nor in order to obtain it. Either of these methods would be manifestly to appear with a lie in our mouth, and "to do evil that good may come." We may not thus attempt to "change the truth of God into a lie," with a view to exalt His glory, or to advance our individual happiness. A man that professes faith before he has it, or professes the enjoyment of any blessing, either of justification or sanctification, before he has it, does but deceive his own soul, while he imposes upon his fellow-Christians by palming upon them a falsehood. But what has this to do with those who really enjoy the blessing of "perfect love?" These do not profess what they have not, nor do they make a profession of it in order to attain it; but they first obtain it, and then, with all humility and modesty, they "declare what God hath done for their souls." Indeed,

I seriously doubt whether a person can long retain any blessing from God while he attempts to keep it to himself. Even a sinner under remission for sin, will very soon lose it unless he make it known in some way, either by withdrawing himself from sinful company and associating with the pious, or by opening his heart to some who are qualified to give him wholesome advice, to pray with and for him. It is, in fact, as natural for a man in this state of mind to seek for the society of the godly, to unfold to them the sorrows of his heart, as it is to breathe, or to seek for food when he is hungry. His desires, his distress of soul, impel him forward to seek for counsel; and how can he do this without unfolding the feelings of his heart to those whose counsel he seeks? And whenever he finds the "pearl of great price," he is as eager to make it known as he was to find it. Like the Greek philosopher who found the solution of his problem, and was so elated that he leaped from the bath and ran through the streets of the city, crying out with rapture, *eureka! eureka!* I have found it! I have found it! So this soul, when delivered from his distress, and is filled with peace and joy in believing in Jesus Christ, cries out with a much more pure rapture, "I have found him of whom Moses and the prophets did write. Is not this the Christ?"

Equally joyful, yea, much more so, is the soul that is "filled with all the fulness of God." Hence, he cries out in the expressive language of the poet:—

"O for a trumpet voice,
On all the world to call!
To bid their hearts rejoice
In him who died for all!
For all my Lord was crucified,
For all, for all my Saviour died."

Now, suppose such a soul were to attempt to suppress the sacred emotions of the heart, to smother up his holy feelings, and thus to hide the light which God has lit up in his heart, would he not grieve the Holy Spirit, and would not this spirit

gradually withdraw His sacred influence until the light finally becomes extinguished? As the "candle is not lit to be put under a bushel, or hid under a bed, but to be put in a candlestick, that it may give light to all that are in the house," so neither does God light up in the heart the fire of divine love, that it may be hidden in a corner, but rather that it may shine out so as to illuminate others, that they may not only see the path of life, but may be induced to walk therein, that they also may be conducted in the way of "peace and joy in the Holy Ghost." *

And in relating this experience of the grace of sanctification, if we would benefit others, we must be as particular as may be in describing the process through which we have passed. A mere general profession of our faith in, and enjoyment of, this blessing, saying, in general terms, at such a time and place, the Lord blessed me with the sanctifying operation of His spirit, will not suffice to recommend the blessing to others, and to impress its necessity upon them, much less to point out the way in which they may attain it, that our religious experience may be profitable to others as well as to ourselves. We must enter into particulars, point out the way and means by which we were brought to see and feel its necessity, the difficulties which were thrown in our way, how we were enabled to encounter and overcome them, our inward struggles with sin and unbelief, and describe, as minutely as possible, the workings of the Holy Spirit upon our hearts, how the Lord appeared for our deliverance, set our souls at liberty, put "a new song into our mouth, even praise to the living God." All

* This truth is forcibly expressed in the following lines of Shakspeare:—

"Heaven doth with us, as we with torches do;
Not light for themselves; for if our virtues
Did not go forth of us, 'twere all alike,
As if we had them not. Spirits are not finely touched,
But to fine issues; nor nature never lends
The smallest scruple of her excellence,
But, like a thrifty goddess, she determines
Herself the glory of a creditor,
Both thinks and sues."

this, and much more, may be dwelt upon, at suitable times, with peculiar profit to our own souls, as to the souls of all God's people, who know us. Generals prove nothing. The more particular a witness at the bar is, the more weighty and conclusive is his testimony; and if he is not inclined to be particular of his own answer, his cross-examiners will draw it out of him. And Christians are called God's witnesses; "Ye are my witnesses," saith the Lord. And to what are they called upon to testify? Is it not to the truth of His word? — to the truth of experimental and practical religion? And that their testimony may have weight, may carry conviction to the heart and understanding of the sinner, they must be particular in the narration of their facts. And of what facts are they more certain than those which arise out of their own experience? "What we have seen and heard, that we testify." See how the poet puts a voice even into the inanimate creation, while the sanctified soul is proclaiming the goodness of God in this grand work of full salvation: —

"Hark! the wastes have found a voice,
Lonely deserts now rejoice!
Gladsome hallelujahs sing;
All around with praises ring,
Lo! abundantly they bloom;
Lebanon is hither come;
Carmel's stores the heaven's dispense,
Sharon's fertile excellence."

While the soul is filled with this ecstatic joy, arising from a feeling sense of the love of God overflowing the heart, all creation seems to be smiling with the Creator's glory, and a tongue is given, as it were, to everything with which to proclaim the Redeemer's love. "Out of the abundance of the heart the mouth speaketh." And if the heart be filled with the sanctifying grace of God, it must find vent in some way, otherwise it will soon become like a stagnant pool, and the heart will cease to beat with those sensations of heavenly joy which distinguish holy souls; and instead of flowing out in streams

of love and gratitude, we shall sink back into a state of lukewarmness, and finally lose the witness of our adoption into the family of God." Not only do we "believe with the heart unto righteousness, but with the mouth we make confession unto salvation;" so that the "confession with the mouth" is, according to this declaration of the Apostle, as necessary to bring salvation, as it is to "believe with the heart," in order to bring in righteousness.

"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written for those that feared the Lord, and that thought upon his name; and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." Malachi iii. 16, 17.* What may we suppose was the subject of those God-fearing people's conversation? What, but the goodness of God to their own souls in particular, as well as respecting the approaching judgments of Almighty God, of which the prophet had spoken, and which were impending over the heads of the wicked nation of the Jews! They also doubtless spoke to each other of the more pleasing theme of the promised Messiah, whose "goings forth were from of old, even from everlasting," and of whose speedy coming the prophet had predicted under the striking metaphor of the "Sun of Righteousness," promising that He should "arise with healing in his wings" upon those that "feared his name," and that such should "go forth as calves of the stall," fully fattened with the milk of divine consolation. And of these pious people who evinced the fear of the Lord by their "speaking often one to another," upon those subjects which loomed up before them in futurity, and who undoubtedly felt that holy union of spirit arising from their mutual love one to the other, had the promise of God that they should be preserved amidst the coming destruction; how much more shall we, if we

* Let the reader examine Dr. Clarke's Notes upon this passage.

evinced a like fear of God by talking one to another of the loving-kindness of God to our souls, be preserved from the contamination of sin, and thereby be prepared for the everlasting kingdom of God ! If they, enlivened by the spirit of God, were not to associate together for mutual edification, whispering together their pious thoughts of the brightness of that day which should be illuminated by the irradiating beams of the "Sun of Righteousness," were thus knit together in holy fellowship, a fellowship kept up by a continual interchange of saintly thoughts, may not sanctified Christians strengthen each other's hearts by imparting to one another the benefits of their experience of divine grace and holy love, and thus declare their anticipation of that day when,

"He that on the throne doth reign,
Where the Lamb shall always feed ;
With the tree of life sustain,
To the living fountain lead ;
He shall all their sorrows share,
All their wants at once remove ;
Wipe the tears from every face,
Fill up every soul with love !"

The grand object to be obtained in all this, is not only to build each other up in faith and love, but also, and more especially to instruct inquiring souls in those deep things of the kingdom of God. In this way, sanctified souls may be eminently useful. Not that our individual experience is to be considered as an infallible criterion for others, or as the standard of truth, any farther than it agrees with the living oracles. These are the infallible standard. To these, therefore, every doctrine, every experience, all our faith and practice are to be brought, and by them to be tested and measured, and if these do not accord with those living oracles of eternal truth, it is because "there is no light in them." "To the law and the testimony" everything of a religious character must be brought, that its genuineness may be thoroughly tested ; and if it abide not this test, it must be pronounced spurious, and therefore should be cast aside as wanting in the characteristics of genuine gospel faith and practice.

But guided by this infallible hand, we may make our experience speak loudly and intelligibly in the ears of others, make it a monitor to the youth, a guide to the middle-aged, and a lesson of wisdom to the aged, as will a mirror through which all of a like faith may look and behold their own image; for "as in water face answereth to face, so the heart of man to man," and so also does the experience, when minutely unfolded, of one sanctified soul correspond, and all its essential features, to the experience of another, and thus they strengthen each other in the Lord. Says Tupper:—

"Experience teacheth many things, and all men are his scholars;
Yet he is a strange tutor, unteaching that which he hath taught."

Though this is true in respect to religion as well as other things, yet we may always profit from a recollection of our past experience, making even our blunders so many way-marks to warn us of the dangers to which we are continually exposed, while we look unceasingly to our infallible Pilot to guide us safely through the straits, beset by rocks on either side.

But more especially may those to whom God has imparted this inestimable blessing, be useful to others, by taking them by the hand, leading them along in the path of holiness, and instructing them, both by precept and example, in the nature and principles of holy things, explaining to them the way in which they are to come into the possession, and how they are to retain this blessing of perfect love. Thus, it is instrumental of leading B forward in the "King's high-way of holiness," and then B moves C on in the same way, and thus the ball is set in motion, and continues to roll on, until a general impulse is felt throughout the entire Church, when one simultaneous and general blaze of holy fire is seen illuminating the minds and warming the hearts of God's people in every direction.

I know a Christian lady who devotes herself to this work with a true diligence, and with most encouraging success. How much good she has been instrumental of doing by her pious conversation, by her prayers and exhortations, eternity

alone will disclose ! Nor she alone. I know of several of a like spirit, whose indefatigable exertions in the cause of Gospel Holiness are crowned with success, and are duly appreciated by their Christian brethren and sisters. In this way the work of sanctification may be more and more advanced, and thus “many run to and fro,” crying in the ears of all within their hearing, “Come to the waters, come,” and so “knowledge is increased ;” — the knowledge of this great salvation is continually increasing among God’s believing people ; and the more there are who thus engage in this holy work, step forth boldly, yet with humility and self-diffidence, the more deeply and rapidly will this cause go forward, prosper and prevail.

“ When he first the work began,
 Small and feeble was his day ;
Now the word doth *swiftly* run,
 Now it wins its *WIDENING* way,
 MORE AND MORE it *spreads and grows*,
 Ever mighty to prevail ;
 Sin’s strong holds it now o’erthrows,
 SHAKES THE TREMBLING GATES OF HELL.”

And are we to suppose that if those who were made partakers of this great blessing in the days of the Wesleys, had kept it to themselves instead of proclaiming it as they did, the Lord would have so mightily and copiously poured out His spirit, so that they and we could have said and sung in truth : —

“ He the door hath OPENED WIDE,
 He hath given the word of grace,
 Jesus’ word is glorified ? ”

Never ! They, therefore, who teach that we are to refrain, through false modesty, or from any other cause whatever, from making known the high obligations we are under to the “ God of all grace and consolation,” for the “ wonders of redeeming grace and dying love,” for saving us from all our sins by washing us in his own most precious blood, “ do greatly err, not knowing the Scriptures ” upon this subject, nor duly considering the great advantages arising from an intermingling of kindred

spirits who "have partaken of like precious faith." These can say with faith and gratitude, with their hearts palpitating under a feeling and enlarged sense of the ever-increasing, ever-expanding and overpowering goodness of God — His goodness manifested to their own souls and the souls of their fellow-men, and to their fellow-Christians more especially : —

"Saw ye not the cloud arise,
Little as a human hand?
Now it *spreads along the skirts*,
Hangs o'er all the THIRSTY land.
Lo! the promise of a SHOWER,
Drops ALREADY from above;
But the Lord will *shortly* pour,
ALL THE SPIRIT OF HIS LOVE."

Let then the people of God be up and doing. Let those whose hearts have been enlarged with the sanctifying love of God, open their mouth wide, and God shall fill it yet more and more, and then their tongues shall proclaim the "unspeakable riches of Christ." Let those hearts which are knit together in the cementing love of God, and who experimentally know the "fellowship of the saints," who feel

"That speechless awe that dares not move,
And all the silent heaven of love."

Let all such, I say, go forth into the field and labor for God — for souls — for the promotion of that holy cause, in which God has created within them such a deep, such an abiding interest. Let them "not keep silence, but give Him no rest, day nor night, until he make His brightness go forth as the light," until he make our "Jerusalem the joy of the whole earth!"

GLORIOUS God, accept a heart
That pants to sing thy praise.

For the Guide to Holiness.

THE SONG OF SONGS,
OR, THE SOUL WEDDED TO CHRIST.

Continued.

INTRODUCTION AND EXPLANATION OF CHAPTER THIRD.

HERE a new scene opens. The style changes from conversation to the narrative form. The Church, or Bride, seems to be relating scenes past, as one would relate a dream or visions of the night. A vision is a visible representation to the "eye of the mind" of some natural object or appearance by which some spiritual truth is unfolded. Visions often occur in the night season, from the fact, perhaps, of the greater stillness of the ordinary or common operations of the mind. Verses 1-6, — the Church, or Bride, searches for and finds Christ. Verse 6th, — sees a mystical appearance representing Christ; the sacrificial offering of Himself under the figure of perfumery; the figure before used. Verses 7-11, — sees the marriage of King Solomon. The circumstances of the marriage are here described, according to the customs of marriages in the East, and this description is to be taken in the true literal sense. But what does this vision of the marriage of King Solomon shadow forth? What truth is here unfolded? Answer; — the union of the soul with Christ — the wedded union; "the great mystery," of which Paul speaks, "concerning Christ and the Church." No relation known to man, is so intimate, so sacred, as the marriage relation; and in addition to all other figures, *this* is chosen to convey to our minds the great love of Christ to "the Church, which is his body," still on earth, to carry out his purposes and plans of mercy to a fallen world.

THE CHURCH.

"By night on my bed
I sought him whom my soul loveth.
I sought him, but I found him not.

I will rise now and go about the city,
 In the streets, and in the broad ways,
 I will seek him whom my soul loveth.
 I sought him, but I found him not.
 The watchmen that go about the city found me,
 To whom I said, saw ye him whom my soul loveth?
 It was but a little I passed from them,
 But I found him, whom my soul loveth;
 I held him and would not let him go,
 Until I had brought him into my mother's house,
 And into the chamber of her that conceived me.
 I charge ye, O ye daughters of Jerusalem!
 By the rees, and by the hinds of the field,
 That ye stir not up, nor awake my love, till he please."

"Who is this, that cometh out of the wilderness,
 Like pillars of smoke, perfumed with myrrh and frankincense,
 With all powders of the merchant?
 Behold his bed, which is Solomon's;
 Threescore valiant men are about it, of the valiant of Israel,
 They all hold swords, being expert in war,
 Every man hath his sword upon his thigh,
 Because of fear in the night.
 King Solomon made himself a chariot of the wood of Lebanon,
 He made the pillars thereof of silver, the bottom thereof, gold,
 The covering of it, of purple,
 The midst thereof, being paved with love,
 For the daughters of Jerusalem.
 Go forth, O ye daughters of Zion,
 And behold King Solomon, with the crown wherewith his mother crowned
 him,
 In the day of his espousals,
 And in the day of the gladness of his heart."

Notes. — "*By night on my bed,*" — in my meditations and dreams of the night. Verse 6. — Who is this? She asks with surprise. Darkness is under his feet, enveloped in clouds, ascending high, and filling the air with fragrance? "Who is this," asks the Prophet, "that cometh from Edom, with dyed garments from Bozrah? — this, that is glorious in his apparel, travelling in the greatness of his strength? I, that speak in righteousness, mighty to save."

"*Behold his bed,*" or chariot. (See verse 9.) *Solomon's own palanquin, constituted as a bed*; surrounded by guards of armed men, such as the state and security of the king required. The chariot is costly and elegant. The daughters of Zion are called forth to witness the crowning of the king, in the day of his espousals. It was the custom to place a crown, both on the head of the bridegroom and the bride.

What scenes of interest are here unfolded ! Christ, in his humanity ! Christ, an atoning sacrifice ! Christ, the espoused husband of the Church ! Prophets have foretold him ; poets have sung of him. He himself has appeared in shadowy forms and semblances, but now he comes fashioned as a man. He comes a willing, an obedient child, having no will but the will of his Father. What joy to the souls loving God, to find a perfect pattern, an example set before him, of doing the whole will of God ; to find truth embodied ; acted out ; to see the steps in which man may walk and please God. This is finding Christ as a man, to find him as our example, to tread in his steps ; to have the same mind in ourselves which was in Him.

He is not only man, He is also "the Lord of heaven and earth," "to whom all power is given." Having come as our example, and died as our atoning sacrifice, He is risen on high, and sends forth the Holy Ghost ; by which presence, He abides forever with his people, dwells in them, walks in them, is made one with them. Thrice happy the soul, who is wedded to the Lord Jesus Christ ; who has experienced the vital union, the oneness of the soul with Him ; who has received the fulfilment of the prophecy, "I will betroth thee unto me forever : in righteousness, and in judgment, and in loving kindness, and in mercies. I will betroth thee unto me in faithfulness, and thou shalt know the Lord ; — know the Lord, as thy comforter, guide, friend, husband forever. P. L. V.

To be continued.

WITH the heart man believeth unto righteousness ; and with the mouth confession is made unto salvation. — ROMANS x. 10.

For the Guide to Holiness.

MY GOURD.

[THE LAMENTATIONS OF A MOTHER, AND THE CONSOLATIONS OF FAITH.]

O'ERBURDENED with a weight of grief,
 Chilled by the world's cold frown,
 Beneath a green outspreading Gourd,
 Wearied I sat me down.
 And while its cool refreshing shade
 Soothingly wrapped me round,
 Its young leaves in the sunlight played,
 With rustling, dreamy sound.

Soft breezes through its foliage stole,
 And fanned my burning brow, —
 While o'er my heart a deep voice breathed,
 "Beloved, rest thee now."
 In that sweet shade my heart rejoiced,
 And was exceeding glad;
 For smitten by the hand of God,
 That Gourd was all I had.

Thus did I rest in Heaven's dear gift, —
 In dreams of human love, —
 Till God in kindness dealt the blow,
 My faith in Him to prove.
 "Spare me, O Lord," with tears I cried.
 "My cherished dream of bliss,
 Some other way my faith attest, —
 O! spare me only this!"

Ah! dark and drear that night of woe,
 When my green Gourd lay dead;
 Fierce did he make his east-wind's blow,
 On my unsheltered head.
 With folded hands I bowed me down,
 Beneath the threatening blast;
 But though hot tears in torrents fell,
 My eyes were still upcast, —

Till far beyond the tempest-clouds
 I heard my Saviour's voice,
 Breathing like music o'er my soul,
 "O weeping heart, rejoice!
 No earthly dreams — no human bliss
 Will e'er suffice for thee;
 In me alone thou canst find rest; —
Then seek thy all in me!"

L.

For the Guide to Holiness.

PRACTICAL THOUGHTS AND EXERCISES.

REPLY TO THE QUESTION, "WHETHER WE DO NOT NOURISH THE LIFE OF SELF, BY RECURRING TO PAST ACTIONS?"

BELOVED SISTER : —

In reply to your question, "Whether we do not nourish the life of self, by looking back on past actions?" I should say, *not necessarily*. One motive in recurring to the past, may be as pure as the motive by which we are now acting, and both may proceed from the desire, or faithfulness of the soul, to fulfil perfectly the will of God. God has given us memory — the power of recurring to the past, and the use of this faculty cannot be necessarily Sin; — that it may become sinful in its use, as may all the powers and faculties of the mind, we can not doubt. We know they are so by nature; but it is our privilege to make a holy use of all the powers God has given us. If we look back on the past to please and flatter self, *this is Sin*; but if we look back to adore the mercy of God for the grace afforded us, to humble ourselves on account of our mistakes and folly, this is a good and profitable exercise. This exercise, however, should never be so indulged as to interfere with present duty; we should not suffer our minds to be so much encumbered with the past as to overlook the duties of the present time. This fear of yours, as to reflex acts of the mind, arises, no doubt, from a tenderness of conscience, and if, by recurrence to the past, self-complacency is awakened in your bosom, and your mind is thereby taken off from God, I would advise you to flee from this tendency, as from Sin and Satan, and to bury, as far as you can, with the act, the memory of it. But I trust there is a better state of mind for you than this, to take self-complacency in anything you do or say. It is, however, I will acknowledge, a great advance to cease entirely from sinful self; to travel to the end of all self-righte-

ousness : to step wholly off from this ground, and go no more back, not so much as to set a foot upon it ; for by nature we do work hard to build up one Babel of self-righteousness, reaching, as we hope, to heaven, and even after we become Christians : but when God, who is a God of truth, speaks to our hearts the truth of our own *nothingness*, then, and not till then, is our Babel levelled to the ground. There is no other way for us but to embrace the *truth* of our own *nothingness*, and build wholly upon Christ.

Our Saviour says, "Without me ye can do nothing ;" showing us clearly our helpless, dependent state, and the sooner we receive this view, and the more we dwell upon it, the better it will be for us. But, let us beware of falling into error and sin, even upon this ground. Because we are nothing in ourselves, let us not think that we can put forth no efforts ; that we can do nothing, and sit down in idleness, in a state of sinful hostility. Where self-activity ceases, holy activity begins, and must be carried on. Let us remember "our sufficiency is of God," and lay hold upon divine strength. Says the parent to his little child, "Come to me, my child ; my hands are stretched out ; I will help you ; walk before you ; raise you when you fall." So it must be with the child of God ; he must feel his weakness ; that he is helpless, without Christ ; then lean upon his arm ; take hold of his hand. Let us *beware* of *stopping* at the point of our own nothingness, and not cease from God and holy activity when we cease from self and self-dependence. We must "awake to righteousness" when we "die to sin," live to God when we cease to live for self. When we enter into the mind and will of God, we shall see a great work before us, and like our Saviour, say, "Lo, I come to *do* thy will, O my God !"

To go back to your question, — "whether it is right to recur to past actions," — let us not, my friend, destroy ourselves ; let us not mar the work of God's hands, the image of God in which we were created, by taking some strange and unnatural views

of ourselves, and of our duties and relations to God and man. Let us rather aim, or rather let us *be* natural, simple, easy, childlike, as we might imagine those to have been in the garden of Eden, while yet sinless, and living in the presence of God, *their God*.

P. L. U.

For the Guide to Holiness.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE. — No. VII.

To. B.—

I AM unable to answer at present all your questions. But I feel sure of one thing, that God will vindicate the character of those who love him. He, who lives for God, need not fear. It is true, as you have intimated, that much has been said against the character of Madame Guyon; and that, among other things, she has been often charged with that perverted and impetuous sort of judgment, which is denominated fanaticism. I will not undertake to say, that she ought to be regarded as wholly beyond the reach of such charges at all periods of her life; but still it cannot be denied that she has given, in a multitude of instances, evidence of great prudence and wisdom. The five volumes of letters which she has written, (published in the French language, and never translated into English,) letters addressed to all classes of persons, and in every variety of situation, are proofs of this remark. I will translate and send you one, as an illustration of what I mean. It is a letter addressed to a young lady, who was deeply interested in religion; but whose melancholy and other peculiarities had caused much dissatisfaction to some of her friends, especially her mother.

To —

I am ignorant, Mademoiselle, what it is which has inspired in the bosom of your mother such feelings of disappointment and mortification in relation to yourself. The last time I had

the pleasure of seeing her, I noticed these unhappy feelings, and did what I could to bring her mind into a more favorable position. As you have been desirous of obtaining my opinion on the relations existing between yourself and your mother, I avail myself of the confidence and respect which you thus manifest, to say in return, that you ought, as it seems to me, to do all in your power to remove all occasion for this unpleasant state of things. I look upon it as a duty, and I cannot well see how religion can come in conflict with duty. I am aware, that it will cost you something, — perhaps some labor, some suffering. But let me say, that the sort of religion which merely looks for enjoyment, and which terminates in enjoyment, does not seem to me to be true. But I wish not to be misunderstood. Undoubtedly, it is the privilege of the Christian to experience enjoyment; but let him not *stop* in enjoyment; let him not be satisfied with it; but rather receive strength from it, to go on, and to do and to suffer the will of God.

You have great reason to be grateful for the goodness and mercy of God; but let your outward life, the life of cheerfulness and kindness, correspond to the life within. It is not enough merely to speak of the goodness of God, but it is necessary to wear it, as it were, outwardly, in the living letters of the life. And here I would say, that talking *about* God, may, under certain circumstances, be injurious; — that is to say, when it interferes with internal communion, by preventing our talking *to* God and *with* God. There are some secret things between the soul and God; — a sacredness of intimacy, which is preserved with great profit, and cannot be violated without injury. At any rate, the divine secret of our souls should be told to others, not so much by words, as by a conduct in our intercourse with others, which is characterized by humility, meekness, and cheerfulness. You will be recognized as the true child of God, when you exhibit outwardly the traits of his children.

Why should a child of God, under ordinary circumstances, wear sadness on his countenance? Madame, your mother,

as well as your other friends, is greatly afflicted by that depression and melancholy which you exhibit. Permit me earnestly to beseech you to put on more amiableness and cheerfulness. I would urge this upon you, not merely that you may give greater satisfaction to your mother, but also that you may be more useful to others, — believing, as I do, that the exterior of sadness which you wear, is more fitted to injure than to promote the interests of piety. God's service is a pleasant one, and it is very important to exhibit the evidences of its being so, in the joyousness of the outward manner. The yoke of Christianity, which is certainly an easy one, ought to sit upon the soul, and upon the outward person, with such naturalness and lightness, that it may be seen by all that it is far from being a burden. A true joy of spirit is not an hindrance, but an aid in the discharge of Christian duty; sadness, on the other hand, dries up the fountains of the heart, and renders it less susceptible to religious impressions. Without ceasing, therefore, should you strive against this tendency to depression and melancholy; otherwise, you cannot be well pleasing to God.

In regard to the forms and special seasons of prayer, so important to one in your situation, you will naturally look to God for direction, and will always be right and safe in following the divine guidance. Such reading, also, as is appropriate to one in your situation, will be very profitable. Outward exercise, also, the employment of the physical system, will have a favorable effect in dispelling melancholy and depressing thoughts.

And here let me bring to your notice a practical principle of immense consequence in its connections with holy living, namely: — Receive, with entire tranquillity of spirit, a spirit of Christian peace and cheerfulness, everything which God in his providence may see fit to send upon you. Let there be no risings of nature against the allotments and the directions of Providence. The subjection of the wayward humors and inclinations of nature, and the entire harmony of the soul with the arrangements of Providence, whatever their character may

be, is both the true mortification of the spirit, and the true prayer of the spirit. Be content with what you have, and have no desire of what you have not.

Be encouraged, my dear young friend. God has not led you so far, merely to desert you. Show your gratitude, therefore, by leaving yourself to the guidance of his providence, — remembering, also, that the leadings of Providence include the intimations and instructions of those whose superiority of knowledge and position entitles them to our consideration; and, among other things, be willing to be smitten, and to have all your natural desires and plans opposed and overthrown, if it should please God, in the course of his providence, to take such a course with you.

Among other intimations, let me advise you to beware of what may be called the religion of the *imagination*; — that is to say, of soothing yourself by dwelling in imagination upon what you would be willing to do or to suffer in things at a distance — things so very distant, that they will not be very likely to put your religious principles to a test. The true test of religion is *home* religion; — not what we might be under *imagined* circumstances, but what we *actually are* under the circumstances *actually existing*. Discharge faithfully all the duties which devolve upon you in the situation in which Providence has placed you; especially those duties of attention and kindness which you owe to your mother. Be willing to mortify and sacrifice yourself, (that is to say, your *natural* self,) by harmonizing precisely with your providential position, with duties to be fulfilled, with joys to be accepted, and with sorrows to be endured. In regard to your mother, I am particularly desirous that everything should be made right. Learn the causes of her dissatisfaction, and let her understand that there shall be no failure of attention and duty in the future.

You cannot doubt how sincerely I am your friend,

JEANNE M. B. DE LA MOTHE GUYON.

For the Guide to Holiness.

"THAT REST." — HEBREWS IV. 4.

THERE is for all who are distrest,
A Heaven-appointed land of rest :
Where wars are o'er, where tempests cease,
Whose light is love, whose air is peace.

This lovely Canaan's placid shore,
Is gained by slightest skiff and oar :
Across the ocean, one by one,
Each voyager arrives alone.

The slave, trod down by tyranny,
Flies to that land, and stands up free :
The monarch, leaving throne and crown,
A subject on that land, kneels down.

The simplest peasant, all unread,
May wisely to that land be led ;
While sons of science, art and love,
Find knowledge there, unknown before.

How oft hath persecution's hand
Sent there some trembling little band,
To be, when storms their bark had wrecked,
With crowns, in robes of glory decked.

When revolutions shake the world,
And great ones from on high are hurled,
How many humbly learn to pray
For rest, and trembling seek the way.

When pestilence and famine sweep,
The land that death hath leave to reap, —
How oft have famished souls been led
To Canaan's shores, to beg their bread.

Once, fortune promised me to fame,
Instead of which I suffered shame,
I struggled, fell, and lay oppressed,
Till pointed to that land of rest.

I rose, and strove to gain that shore,
Amid tempestuous ocean's roar ;
Just where I thought my bark would strand,
The last wave bore me to the land.

Here have I found my rest at last,
The toil is o'er — the danger's past ;
Here will I stay, secure and free,
Through time — through all eternity.

J. H. S.

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